



# The Relikes of Rome, concernynge

Church ware and matters of Religion, faithfully gathered out of the most faythfull wryters, of histories and Chro- nicles. By Thomas Becon.

Matth. 15.

¶ Every plant', saith Christe, that my heauenly father hathe not planted, shalbe plucked vp by the rotes.

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Ira expressa vides, viuos imitantia vultus  
Quod potuit calamo pictor & arte vides.  
Sentis quam nullus potuit tibi reddere pictor  
Effigiem, scriptis præbuit ipse suis.

To the righte honourable  
and his singular good Lord,  
Frauncis, Earle of Bedforde,  
one of the Quenes Maiesties prime  
Counsell: Thomas Becon  
wisheth longe lyfe, and  
continuall healthe,  
with creuse of  
honoure.

**S**f euer in anye age,  
most honorabile Lord  
this sayinge of our  
saviour Iesu Christ:  
(Ye lay and cast a side the com-  
maundement of God, to main-  
taine your owne constitucions)  
was found to be true, verely in  
this our tyme, that it hath plea-  
sed almighty God our heauely  
father, of his mere goodnesse &  
mercy, to redaccend or kindle a-  
gaine the light of his worde a-  
mong vs, and to visite this our  
realm of new with the glad, ioy-  
ful, and comfortable tidings of  
A.ii. salua-

saluation, we do by good expe-  
rience finde it to be truest of al.  
for, what commaundement,  
was euer set forthe vnto vs by  
almighty God oure heauenlye  
father , and his sonne Jesus  
Christ our Lord , that þ impeſ  
of Antichriste hauie not by false  
gloses, & violence, trodē down,  
that theyȝ beggerlye Ceremo-  
nies & traditions might stand,  
& be magnified. Almighty god,  
in his sacred and holi law, hath  
lefþ his cōmaundemēt vnto vs.  
Thou shalt not make vnto thy  
self ani graue īmage, nor þ like-  
nes of ani thing þ is in heauen  
aboue, nor in therth beneath. &c  
Thou shalt not bow downe to  
þē nor worship þē. Wherunto  
the blessed Euangeliſt. s. Iohn  
both agre, saying: Babes kepe  
your selues frō images . But þ  
false

Exo.20.

1. 30.3.

ſall anoynted of þ romish beast  
do not only ſai þ Images muſt  
be had, for lay mens bokeſ (for  
þnto ſuſh precheſ, geuing theſe  
ſelues to idlenes, eaſting and  
þaکetting, do they ſed the poore  
ſimble and ignorat people, for  
whō þ lord hath died & ſhed his  
moſt dere hart blud) but alſo da-  
cene theſe, do ſet candleſ afore  
theſe, ye kneling & knocking, be  
not ashamed, training by ſuſhe  
neaneſ Chriſteſ flock to moſt  
detestable idolatry, to ſaie vñ-  
to them Aue rex noſter, haile Matthew. 7.  
our king. The heaueli wiſdom  
of the father, oure ſauioz Jeſu  
Chriſt, whō onli we are bidden  
to here in thiſges þ perteyn to  
our ſaluation, diſ in þ iſtitu-  
tiō of hiſ laſt ſupper, whē he de-  
liuered þ cup, ſay theſe wordes.  
Bibite ex hoc omnes, drinke ye al Matthew. 26.  
of thiſ, the holy Euangelift. f.

Mat.14.

Lacolike sig  
nifieth in  
Englishe an  
euill wolte.

1.Corin.14

Marke testifynge, that all the Apostles wer obeidiēt vnto the same. For thus he writte: And they dronke al of it, but our Colike Pharisees do stoutly affirme, þ the oure kinde is suffici- ent for þ leie people. For wþ the body (saith thei) per cōcomitan- tiām , as they do terme it, they drynke the bloud & al. The holi ghost by the mouth of his cho- sen vessel, þ blessed Apostel S. Paule commaundeth þ all thin ges shoulde be done in the churc̄h in that tonge þ may edifie, and that if any doth speake wþ tong, and not able to interprete hym self, nor hauing an interpreter, he shoulde kepe silence in the cō- gregation. But our gaie gentil men of the clergie, do say that it is not decēt nor cōmonly, that it shoulde be so , for suchē seruice must

must be vsed, that no man doth  
vnderstande , that they<sup>r</sup> catho-  
like proced ynges beynge kno-  
wen of few or of none, may the  
longer continue, and the people  
beynge, by that meane , kept in  
ignoraunce, maye styl se throu-  
ghe they<sup>r</sup> rusty spectacles. But  
what is it, that beinge bydden  
and commaunded of God, they  
haue not sette a parte , that by  
they<sup>r</sup> lawes constitutions and  
statutes , they maye mooste  
blasphemously sette them sel-  
ues aboue Christe. Yea , when  
they be vpon they<sup>r</sup> ale benches,  
or in corners , they whisper in-  
to the people eares, that al that  
they haue vsed in they<sup>r</sup> Chur-  
che , hathe bene instituted by  
Christe , and hys Apostles , or  
at leaste by the aunciente fa-  
thers of the primitiue Church,

A,iii, that

The argu-  
ment of the  
boke.

that was nexte after Christe.  
Wherby it commeth to passe,  
that many of the Quenes most  
louinge Subiectes are moste  
pernitiouslye seduced and de-  
ceiued, and made the more vn-  
willinge to receiue thyg god-  
lye reformation of the churche,  
that is nowe so luckelye begon  
in this florishinge Realme of  
England. That their mouthes  
therefore , maye bee stopped,  
and theyz shamefull lyes , the  
better be espyed of all christen  
men, here, for the instruction of  
my countrye menne , whome  
I wylle, forsakinge Idolatry,  
to come all vnto true religion,  
I haue drawne out of the au-  
thors Hystoriographies , and  
Croniclers of all ages, sence al  
mooste the ascendyng vp of  
oure Sauyoure Jesu Christe,  
thyg

Thys small booke and treatise,  
wherein it shall be declared at  
large, howe, by whome, and at  
what tyme, euerye one of theyz  
beggerlye Ceremonyes dyd  
creape or rather was violent-  
lye intruded into the Churche  
of Christe , not onlye to the  
greate decaye of Christian re-  
ligion, but also (if goddes mer-  
cye were not ) to the vtter de-  
struction of innumerable sou-  
les , whyche throughe suche  
bayne dreames of men , haue  
bene seduced , and broughte  
from honouryng the alone  
true, liuinge, and eternal God,  
vnto the worshippinge of cre-  
atures , yea of Stockes and  
Stones, from doyng the com-  
maundementes of God, vnto  
voluntary or will workes, and  
phantasies inuented by inenne  
from

from true religion, vnto diuelish superstition. This little boke  
being thus faithfully gathered  
of sundry authoress (right hono-  
ble Lord) I do most humbly de-  
dicate & geue vnto your honor,  
as a testimony of my good will  
towardes you, desyrringe you to  
take this my poore gifte in good  
part. In þ meane while I shal  
most earnestly beseeche the Lord  
our God, to preserue your good  
Lordship, and my Ladye your  
honorable wife in good helth,  
longe life, encrease of ho-  
noure, and conti-  
nual felicity.  
Amen.

**C**The Principall matters con-  
teined in this boke.

**C**Of Temples or Churches, and of  
the Ornamentes of the same: As,  
Fontes, Roodloftes, Lampes,  
Dyle, Tapers, Torches, Candles,  
Candlestikes, Belles, Organs,  
Altars, Alterclothes, Vestinents  
Coopes, Chalices, Paxes, Pires  
Crosses, Chrismatories, Sensors  
Holy water bucklettes, Dylepots,  
Images. &c.

**C**Decrees of certain Popes for the  
maintenance of Images in Chur-  
ches.

**C**Lawes of certain princes, as Em-  
perours and kinges, with the con-  
sent of diuers godly learned men  
against the hauing of Images in  
Churches.

**C**Of Church yardes.

**C**Of Sanctuaries,

**C**Of diuine seruice, as they call it,

Mat-

**M**attēs, Prīme & Nobōres, Euen  
songe. &c.

**C**ōf plaine songe, Pricke songe,  
Discant. &c.

**C**ōf synginge in the Churche: the  
iudgement of diuers learned mē.

**C**ōf the Masse & of all the partes  
therof.

**C**ertain decrees apperteining vn  
to the Masse

**C**ōf the sacramentes.

**C**ōf Baptisme.

**C**ōf the Lordes supper, otherwise  
called, the Communion, or the Sa-  
cramente of Christes bodye and  
bloude.

**C**ōf receiving the Sacrament vn-  
der bothe kyndes accordyngē to  
Christes institution,

**C**ōf Confirmation.

**C**ōf Matrimonie.

**C**ōf Priesthoode.

**C**ōf Annoynting, or Extreme Un-  
ction.

**C**ōf

¶ Of the Sacrament of the altare.  
¶ Of the Ceremonies of the Church  
as Holy breaude, Holy water, Holy  
Palmes, Holy fyre, Holy Ashes.  
Holy Candels, &c.

¶ Of fastynge.

¶ Of Holy dayes, or of the feastes  
of Sainctes. &c.

¶ Of Canonisynge or makyng of  
Saintes.

¶ Of the Relikes of Sainctes.  
¶ Of pylgrimages.

¶ Of praying for the dead.

¶ Of the Pope, and of his autoritie.

¶ Of Byshoppes.

¶ Of Benefices.

¶ Of Tythes and Offeringes.

¶ Of Excommunication.

¶ The Caueteles of the Masse.

Finis.

**C**The names of those Authors  
whose testimonies and wit-  
nesses are rehersed in  
this boke.

**A**

<b>A</b> BBAS VISPVERGĒ	rum.
sis.	Christian⁹ Massa
Achilles Pyrmini⁹	Chronica chroni
Albertus Magnus.	carum.
Albert⁹ Crantzius.	Chrisostomus.
Alcuinus.	Corneli⁹ Agrippa
Ambrosius.	Cyprianus.
Anselmus Ryd.	D.
Antoninus.	Decreta iuris Can-
Arnoldus Bostius.	nici.
Athanasius.	Decreta extraua-
Augustinus.	gant.

**B**

Blondus Forliui-	Epiphanius.
ensis.	Erasmus Roterod-
Bonifacius Episco-	mus.

pus.

**C**

Catalogus Sancto-	Eutropius.
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F.	Iſuardus Gallus.
ſciculus tempo: Iustinianus Imperator.	Iustinianus Imperator.
ores historiarū.	L.
franciscus Petrar: Laetantius.	
cha.	Lex pontifia.
G	Liber conciliorum
tarianus Monar: chus.	M.
	Marc⁹ Anto. Sabel-
Gregorius magnus	licus.
Julielmn⁹ Duran.	Matthæus Parisius
dus.	N.
H.	Nauclerus.
enricus Primeus.	Nicephorus.
enricus Pantaleō	O.
ieronymus.	Otho Frisingensis.
Iylarius.	P
I.	Paulus Phrygius.
acobus de Visaco.	Paulus Aemylius.
acobus Mayer.	Paulus Diaconus.
oannes Stella.	Paulinus Nolanus.
oannes Funccius.	Petrus Damianus.
oannes Tilio.	Petrus Equilinus.
idorus Hispalēsis	Petrus Crinitus.

Petronius.	Speculum Ecclesiasticum.
Platina.	
Polydorus Vergilius.	T.
Raphael Volaterra.	Theodorus Bibliander.
Rationale diuinorum.	Thomas Aquinas.
Robertus Barns.	V.
Sigesbertus.	Rum off.
	Censis.
	S.
	Finis.

# The Relikes of Rome.

I. Of Tēples or Chyrches, & of the  
Dynamēts of the same, as fontes,  
Roodloftes, Lāpes, Dyle, Tapers,  
Torches, Candles, Cādlestryckes,  
Belles, Organs, Alters, Alter clo-  
thes, Westmētes, Copes, Chalices,  
Pares, Pires, Crosses, Ch̄ismato-  
ries, Hensers, Hollswaterbuckets,  
Dylepets, Images, &c.



Ope Linus made a  
decre that no womā  
should come into the  
Chyrche, except her  
face were couered  
with a bayle or Kerchyffe. In the  
yeare of our Lord. lxxiiii. Cronica  
Cronicarum. Volateranus. Fasci-  
culus temporum. Doctor Barnes.

Poope Hyginus appoynted,  
that no chyrchstusse shuld be put  
to prophane usses. In the yere of  
our Lord. Crliiii. Volateratus.

Chyrchē  
stusse.

B j. Plat-

## The Relikes of Rome.

Halowynge  
of churches

The same Pope also ordained  
that the Temples or Chyrches  
shuld be hallowied withal solein-  
nity; and that they shuld be made  
neither greater nor smaller with-  
out the consent of the Metropo-  
litane. Eusebius. Sabellius. Doc-  
tore Barnes. Pantaleon. 223226  
Pope Felix the third made a  
Bishoppes decree, that Bishoppes only shoud  
Churche ha  
lowers only hallow chyrches, and that every  
city, towne or village shuld vere-  
ly kepe holy for euer after ydaye  
wheron the chyrch was hallow-  
ed. In the yeare of oure Lord  
viii. C. lx. viii. Platina. Chro. Po-  
lydorus. Pantaleon.

Church  
goodes.

Pope Stephen the firste decre-  
ed, that those which take away  
the goodes of the chyrch, shuld be  
condemned as mesearts. In the  
yeare of our Lord. ii. C. lvi. Liber  
Chrys. concil. apud Clu. gnu  
1400. 11. ex. Pope

## The Relikes of Rome.

Pope Elieſbius made a lawe,  
he ſayth ſuch as take away anie thinge  
pertaininge to the chyrche, they  
should restore ten tynes as much  
againe. In the pere of our Lord.  
iii. C. vi. Chro.

Pope Iohn the fourth made a decree,  
that if anye invaded or  
toke away the goods of the churche,  
he shoulde restore fourtynes  
as much againe. In the yeare ac.  
vi. C. xxxviii. Plat. Chro.

Pope Paule the second ordayne-  
ned, that they that did alienat or  
withdraw anye thinge from the  
chyrch, should be excommunicated  
In the pere. ac. Sabellius. Chro.

Pope Gregory the fourth in-  
stituted, that every chyrch shuld  
haue her proper poffessions, wher  
of the pueres may liue, leſt that  
they taking thought for their li-  
ving, shuld be compelled to leauue  
B. ii. they

The Relikes of Rome.

theyr dutie vndone . In the yere  
of oure Lorde . viii . C . xxv . Plat .  
Doctor Barnes .

All thynges common a- Pope Urban the first graunted  
mong prie- that landes, goodes and tempo-  
rallyes, etiam ral possessions shuld on this con-  
micerices . Diction be geue to the chyrch, that  
nothing shuld be priuate to anie  
man, but that all thinges should  
be common among the Priestes  
so that none of them shuld want,  
but euery one haue, what so euer  
his necessite requireth . Anno  
ii . C . xxv . Volateranus . Anselm<sup>9</sup>  
Ryd . Chronica Chronica . Plat .

Walkers  
vp & downe  
at seruise  
time .

Pope Eugenius the fourth be-  
ring rule, a counsell was kept at  
Basille, in the whiche it was de-  
creed, that such as walke vp and  
dowme in the Chyrche at seruise  
time should be punished . In the  
yeare of oure Lorde . M . iii . C . xl .  
Plat . Volat . Lib . concil . In  
Pope

## The Relikes of Rome.

Pope Martine the first decreed Trimyng  
vp of chyr-  
ches.  
þ chirches shold be madeskone,  
freshe, gay and trimme vpon the  
holye daies and soleinne feastes.

In the yere of our Lord. vi. C. xlvi  
Dec. Can. 26. q. 7. Polydo. Pan.

Pope Pius the firste broughte  
the font into the chyrche. In the fones.  
yere. ac. C. xliii. Plat. Sabellic<sup>o</sup>.

Pope Boniface the second or Rodelofte  
dayned the particion betwene  
the Chauncell and the Chirche,  
whiche we now commonly call  
the rodelofte, and commaunded  
that the people shoulde heare the  
Deuine seruice, as they terme it,  
in a severall place from the clear-  
gy. In the yere of our Lord. v. C  
xxx. Platina. D. Barns. Pantal.

Pope Sabiniane commaunded Lampes.  
that Lampes shuld be kept con-  
tinually burning in the churche.  
In the yere of our Lord. vi. c. vii.  
B. iii. Plat.

## The Relikes of Rome.

Plat. D. Barns. Pantal.

Dyle.

Pope Zachary deuised Dyle  
for the Lampes in the chyrches.  
In the yere of our Lord. vii. c. xli  
Platina. Pantal. &c.

Tapers.  
Couches.  
Candels.

Pope Gregory the first brou-  
ght into the chyrch, Tapers, tor-  
ches, Candles. ac. In the yere of  
our Lord. v. C. lxxxii. Volat. Pla.  
Pantal.

Belles.

Pope Sabinian decreed first,  
that the people shold be assem-  
bled together to heare their de-  
vine seruise at certayne houres of  
the day by ringinge of belles. In  
the yere of oure Lorde. vi. C. vii.  
Plutina. Durandus. D. Barns. P5.

Ryngyns  
to seruice.

Pope Ihon the. xxii. ordained  
that belles shuld be tolled euery  
day thrise in the eueninge, & that  
then euery man shoud streight-  
ways knele downe & saye thrise  
the Aue Maria in the worship of  
oure

The Aue  
Bell.

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our Ladye. In the yeare of oure  
Lord. M.iii.C.xviii.

Durandus saith, that belles be  
of such vertue, that whē they be  
rong, they stur men unto devo-  
tion, they preserue the fruites of  
the erth, they kepe both the min-  
des and bodyes of the faithfull  
fro al daunger, they put to flight  
the hostes of oure enneimies, and  
dispatch all the suttelties of our  
euill willers, they cause the boy-  
sterous haile, the sharp stormes,  
the violent tempestes, the terri-  
ble Thunderinges, the fearefull  
lightnings, and the ferse winds  
to cease, they drue away also all  
wicked Spirites and Devils.

Rat. di. off.

Poope Vitaliane broughte in  
Organs. In the yere of our lord  
vi.C.lxiiii.Chr. Volat. Plat. &c  
Poope Sixtus the second ordrei-  
ed  
B.iii. ned

The wodes  
full vertue  
of belles.

Organs.

altares.

The Relikes of Rome.

ned firste of all, that the commu-  
nion shoulde be celebrated at an ho-  
altare, which before was not the  
use. For the Lordes supper vntil  
that time was ministred vpon a ri-  
table according to the practise of  
Christ, of his Apostles and of the po-  
yntatiue church. And here may be  
all men see, from whence the po-  
pish altares come, for the whiche  
the stubbutne, sturdye, stout pa-  
pistes do so stoutly striue. About  
the yere of our Lord two hundred  
threescore and ffe, came the al-  
tares first into the chyrch. Volat.  
Durand. fasci. temp. Massæus. Pe-  
trus. Equilinus.

Pope Felix the first instituted  
hallowynge of altares, com-  
maunding that no Masse should  
be songe vpon anye altare, tyll it  
were hallowed. In the yeare of  
our Lord ii. c. lxxvi. Pla. Sab. Pan  
Pope

## The Relikes of Rome.

Pope Hormisda decreed, that  
an no Altares should be set vp with-  
the out the consent of the Byshoppe.  
til In the yeare of our Lorde. v.C.  
in a ruij. Chro. D. Barne. &c.

Pope Boniface the thirde ap-  
he coynted white linnen clothes to  
ay be laide vpon the altares. In the  
vere of our Lord. vi.c.viii.poly d.

*Altare clo-  
thes.*

Pope Sextus the first ordained  
that the Corporasse clothe, which  
ut the Prieste vseth at hys Masse,  
should be made of fine white lin-  
nen cloth. In the vere ac. C.xvij  
Plat. Sabel. Grat. D. Bar<sup>o</sup>. Pantal.

*Corporasse  
cloth.*

The same Pope also ordained,  
that Laye men, but specially laie  
women shoulde not once touche  
the ornaimentes of the Churche,  
as Copes, Vestments, Alterclo-  
thes. ac. nor the holowed vessell,  
as Chalice, Pire, Crosse, Chrisma-  
nion, Sensors, Candelstikes. ac.  
Plat. Sabel.

# The Relikes of Rome.

Durples  
Loopes  
Garmetes.

is assynd  
to man  
edles

Lynnen  
Albes.

Chalices or  
glasses.

Cuppes  
woyde.

Pope Stephan the first mad  
a decree, that a priest in his diuine  
service shold vsenone other but  
halowed garmentes. In the yere  
A.D. C.iiij. Sabath ad Quod erat  
dictum.

Pope Silvester the firste comande  
maunded, that the priest at his  
Masse shold weare no silke, no  
anyel colourred clothynge, but  
whylte lynnen Albe onlye. He ad  
Christ, saith he, was buried in the  
synle whyle linnen clothe. In the  
yere of oure Lord iij. C. viii.  
Grat. Piatu de Barns. ior also along

Pope Zepherinus commaund  
ded Chalices of glasse to be vsed  
in the ministracion of the Lordes  
super. In the yere of our Lordes  
ij. C. iii. for before that tyme the  
sacrament or holye signe of Chri  
stes bloud was ministred in eu  
res made of wood, according to  
the use of Christ, of his Apostles  
and the

## The Relikes of Rome.

land of the primitife Churche.

Item. de nat. Platina. Pal. Pantal. & b.  
Pope Urban the firſte ordayne  
red afterwarde, that the Chali-  
ces should be made either of syk  
comer or of golde, about the yere of  
our Lord, vi. C. xxvij. Plat. Grat.  
no. 201.

Chalices of  
guler or  
solde.

The ſaying of Bifhoppe Bonis  
concerninge Chalices & By-  
thoppes, is very notable, and an-  
thowreth iustly to our tyne. Olim  
Hildegard, Episcopi auferre bantur  
igneis calicibus, nunc verollignei  
Episcopi calicibus utitur aureis.  
ſelby in times past, saith he, golden  
Bythoppes uſed wooden Chali-  
ces, but now wooden Bythoppes  
thoſe golden Chalices.

The Bi-  
foppes of  
our time li-  
uely deſcri-  
bed.

Pope Leo the ſeconde deniſed  
the Pare, aboute the yere of oure  
Lord, vi. C. lxxvij. volat. Plat. fas.  
ies. cim. &c. and the

ſecondie  
Bythoppes

Pope Leo

Pope

# The Relikes of Rome.

Pires.

Pope Innocent the thirde invented Pires and Boxes for the reservation of the Sacramentall bread. In the yere of our Lord M.ii. C.iiiij. Paul<sup>9</sup> Phri. Pol. Pan.

Crosses.

Pope Agapetus the fyrt com maunded the people to go a procession on the Sondayes, and to folow the crosse. In the yeare of our Lord v.C.xxxv. plat. pal. D. Barns.

Chrismato ries.

Pope Fabiane the first devised the chrismatories in yere of our Lord, ii. C. xlij. Plat. Vol. D. Barns.

Sensers.

Pope Leo the thirde brought ea in the sensers. In the yere of our Lord, viij. C. iij. Pol. D. Barns. Pa.

Holy water buckets.

Pope Alexander the firste invented the holy water bucketttes with their sprinkles. In the yeres of our Lord. C. xiiiij. Li. cons. Pol. Grat. Plat. Sabel.

Dylpottes

Pope Syluester the first wyth the

## The Relikes from Rome.

in the Oyle brought in also the oyle  
thottes. In the yere of our Lorde  
itay. C. xiiiij. Sabel. Plat. Pantal. &c.

Of Images to be had  
in Churches.

**C**Popishe decrees for the mainte-  
naunce of Images.

**R**Aulinus Byshop of Nola, as some wryt,  
was one of the fyrt proctors and promotores  
of chyese images.

proctors to haue Images in Churches, abounte the  
yere of our Lorde. iiiij. C. l. Pan.  
Cronographia.

**P**ope Gregori the fyrt ordayne-  
d that Images shoulde be had  
in Churches for to be Laye men-  
des bokes, but by no meanes to  
be worshypped, nor to be kneled  
unto. In the yere of oure Lorde,  
C. lxxxvij. Grego. lib. 9. ep. 9.  
**Pope**

Images not  
to be wor-  
shipped.

## The Relikes of Rome.

Pope Gregori the seconde confirmed the having of Images in the Churches, and did not onely excommunicate the Emperour for abolishing Images, but he also most traiterously stirred up his subiectes to rebellion against hym. In the yere of his C. xliij. Bladu no.

Pope Constantine gathered a councell at Rome against philippus the Emperour, wherein he condemned the Emperour for defroyeng Images, and made a decree for the establisment of them in Churches, aboute the yeare of our Lord. viij. C. vij. plat. pol. Ch

**Images worshipped.** Pope Gregori the thyrd madde a lawe, that Images should not onely be had in churches, as lamenenes bookes, but that they all so should be worshipped, and had upon greater reverence than ever they were before, and that whosoever th

were so

## The Relike of Rome.

on were of a contrarie opinion; he  
then shold be condemned for an her-  
eticke. In the year A.D. 1130. Excep-  
tion plat Sab. Blond. Siges. in uniuersitas  
also in Hencinay all menne deare to  
ys judge without what spirit these Ro-  
mane Bishoppes are led, whiche  
do notwithstandinge call themself  
dapest mooste holy fathers, Christes  
discipules in earthes adeters Suc-  
cessours, holy Church, the spouse  
de of Christ, that Pyllour of truthe  
de whiche can not erre. ac.  
Pope Gregori the first (as you  
e ocarde) admitted Images into  
Churches as laie mennes bookes,  
admit by no meanes to be worship-  
ped, whiche is more than can be  
allowed lawfull by the woorde of  
all God. Notwithstandyng no me  
commeth this holye father Pope  
Gregory the thirde, a he appoin-  
meth Images not onlye to bee in  
Chur-

Bishoppes to-  
gether by  
the eares  
amonge  
them-selves

## The Relikes of Rome.

ches, as laye mennes bokes, but  
also to be worshipped, that is to  
say, to knele vnto them, to sence  
them, to garnishe them with co-  
steyn vestures, to set vp candels  
before them, to go a pilgrimage  
vnto them, to praie before them,  
and to geue them suche like ho-  
noure, as by no meanes is due  
eyther to stocke or stonе. The  
wordes of Pope Gregory the  
fyreste are these, concernyng the  
nat worshypynge of Images,  
written in a certein Epistle vn-  
to Screnus Byshop of Massilia; in  
which did not onely take away Ch-  
Images oute of the Churches, ea-  
pken he se the people worshippes  
them, but he also brake them all na-  
on peces, and breke them. It was the  
saith he, declared vnto vs, that as  
þ beholding certaine worship-  
pers of Images, diddest break þ  
and

## The Relikes of Rome.

breake and cast awaye the same  
 Images out of the churche. We  
 rely we commenend thy zeele, that  
 thou wouldest haue no man to  
 worship that is made with han-  
 des, but yet we thylike ( Note  
 good Reader, þ this Pope doeth  
 not plainli affirme by the auctho-  
 rite of Gods worde, that Ima-  
 ges oughte not to be destroyed,  
 but only bringeth forth his own  
 thinking) we think, saith he, that  
 thou oughtest not to haue broke  
 those Images. For the picturte  
 vnto this ende is sette vp in the  
 Churches , that suche as be vn-  
 learned, shoulde at the leaste by  
 posseyng and beholdynge those I-  
 mages, rede on the walles, that  
 as they are not abell to rede on bo-  
 okes. ac. Lib. vii. epist. C. ix.

Pope Gre  
gores di-  
uinite.

Both Epiphanius and s. Austen  
 þis þubreth amōg heritiks a certain

C. i. wo-

The reliques of Rome.

woman called Marcella, whiche  
worshipped the Images of Je-  
sus, or Paul, &c. and offered en-  
tense unto them. Here doth pope  
Gregori the firste with the con-  
sent of Epiphanius and S. Austin  
condemning the judgements of a  
pope Gregori the third, concer-  
ning the worshipping of Images.  
No here is nowe the spirit of all  
whiche became father of these holy be-  
fathers bragge so greatly. 3730 ver.  
Pope Stephen the iij. decreed Blc  
that Images shold not onely be par-  
ted in Churches, but þ they also shold  
shoulde be censed. In the yere of Co-  
mune Lord 1011. Sige. pl. sept  
vulcan. read blc. vñd alian. think that  
þo pope Leo the ix. pope Johas h  
the seveth, pope Adrian the firste  
with other, made also dectres so gage  
the establishment of Images in gages  
Churcheys. witness f. t. temp men  
wax. H.D. vol. 100

## The Relikes of Rome.

vola:pla:Sig.Sibel.phil.us:Aemil  
 lilus.&cyprianus:aple:disquidius:  
 A certain wicked woman Em  
 presse of Grece called Leontia at the  
 request of pope Theodosius ga  
 thered together at the citie of Nice  
 a swarne of Bishoppes; to the  
 numbre, as they write, of. iii. C.  
 l. In the whiche counseil it was  
 also decreed, that images should  
 be had in Churches. aboute the  
 yere of our Lord viii. C.lxxvii.  
 Blondis ipsi Erropius polido.  
 b:paintat &c. But this decretal  
 is not longe. for the Emperor  
 of Constanti ne the synter his sonnes  
 seynge the great abomination  
 that came by Images, so soone  
 as he rante to rule, brake that de  
 creter, and made a stregthe lawe  
 soongaynte the baninge of Im  
 ages in places; where Christen  
 men merrie comen together to praye.  
 C.ii. But

The Relikes of Rome.

But þ wicked woman his mother afterward thorow the craf-  
ty couſel of the bloudy Papists found the meanes to apprehend  
her sonne, to depriue him of his  
Empire, to put out his eies, and  
miserably to caste him into pri-  
son, where he most dolefully di-  
ed. O vnaturall monſtute. Af-  
terwarde this donghill of Ido-  
latry and ſuperftition, ſet vp a-  
gain her Idols and inawmets.  
But when Nicephorus came to  
the Empire, he did not only put  
her downe, caſt her into prifone  
where ſhe moſt miſerably died,  
but he alſo deſtroyed all her po-  
pettes, ſuffering no Images to  
remaine in the temples, which the  
order al the Emperors of Grece  
obſerved euer after, as histories  
make mencion, eþcept one Theodo-  
dorus Lascaris, whiche at a cer-  
tain

a reward  
worthy cu-  
che a blou-  
dy beast.

## The Relikes of Rome.

tain counsel holder at Lugdunc  
agreed to the bishop of Rome in  
admittinge Images. But hys  
subjects therfore depryued him  
both of his empire and dignitie.

**C**ertayne godlye Ciuile  
lawes against the haning of I-  
mages in Churches, wth the advise  
and consent of divers godly  
learned men.



Eo the third Em-  
peroure of Grece  
assebled together  
at Bizans thre ho-  
ured and thyrtye  
godly learned bi-  
shops, which with one consente  
agreable to the word of God de-  
creed with thassent of the impe-  
rour and of the nobilitie, that al  
Images shuld be taken oute of  
**C** iii. **Chur-**

The Relikes of Rome.

Churches, and burne openlye.  
Moreover the Emperour hym  
self at Constantinople threw out  
of thy temples al the Images of  
angels, martirs, virgins, sain-  
tes, yea and of Chast, and bret-  
them in the open market, and  
made a law, that who so ever re-  
sisted his procedinges in thys  
behalf, he shuld suffer death. In  
yhere of our Lord. viii. xxxviii.  
Blondus. Eutropius. plat. &c.

Constan-  
tine the  
Emperour

Constantine the Emperour  
Bente a counsel at Constantino-  
ple, in the which were presente a  
great nomber of godly Bishops  
and other learned men, wher i  
was likewise detreed, that ima-  
ges shuld be cast out of churches  
and by no meanes be suffred in  
such places, as christen men  
brount to to praye unto their  
Lord god. In the yere, cc. viii.

xxxix

## The Relikes of Rome.

Kinge Sabanus.

Siger. p. Emilius. p. &c. &c.  
 Sabanus, King of the Bulgars  
 made also the like lawe in his  
 realme for the abolishmente of  
 Images oute of Churches. In  
 the yere of our Lord, viii. c. I.C.B.  
 Sabel. pantal.

Philippe the Emperoure like-  
 wise made a freighte lawe for  
 the abolishinge of Images. In  
 the yeaire of our Lord, viii. c. I.C.B.

Sabc. Paulus Diaconis.

The noble and godly Empe-  
 riores Valerus and Theodosius  
 made a lawe that no man shuld  
 make or cause to be made anye  
 image of oure saviour Christ,  
 neither by painting, nor by gra-  
 ving, nor yet by any other way:  
 but that where soever any suchie  
 Image shold be found, it shuld  
 bitterlye be taken away, and de-  
 stroyed. And who so ever wold

C. viii. attempte

The relikes of Rome.

attempte to doe contrary to this  
they<sup>r</sup> acte , they appoynted  
certeine greuous punishmentes  
to be executed vpon the trans-  
gressours and breakers thereof  
as a lawe grownded bothe vpon  
the worde of God, and vpon the  
Decrees and constitutions of  
the most worthy auncient Em-  
perours and reverende Bishop-  
pes. Petrus Crinitus, lib. ix. de.  
Honesta disciplina.

The coun-  
sell Aga-  
chense.

The Councill Agathense made  
a Decree, that there shoule be no  
pictures in Churches, and that  
nothing shoule be painted on the  
wales of Churches, that is hono-  
red and worshipped. In the yere  
Ac. iii. C. lxx, lib. concil. Durand.

The coun-  
sell Tole-  
tane.

The Councill Tolitane the  
twelth holden in Spaine made  
constitutions bothe against I-  
mages and against the worship  
pers

## The Relikes of Rome.

is vers of images. In the yere. ac.  
ed. h. C. xij. Chro. Concil.

The Counsell Elibertine like-  
wise holden in Spaine decreed,  
that all pictures should be hadde  
out of churches, & that nothyng  
he that is honoured or worshypped  
shoulde be painted on the church  
walles. In the yeare of oure  
Lord. iij. C. xlvi. Isidorus. Tom. i.  
Concil.

The coun-  
sell Eliber-  
tine.

The holye Byshoppe Epiphanius  
commynge into a Churche  
no to praye, sawe a bayle there han-  
gynge, wherein was paynted  
the Image of Christe, or of some  
no Saint. So soone as he sawe it,  
exe cutte the Image awaie, and  
ayde , that it is contrarie to  
the auctoritie of the holy Scri-  
ture to haue the Image of a  
ayne man in the church of Christ.

Epipha-  
nius.

The

The Relikes of Rome

**C**oncerning the Epistle whiche the  
aforesaid holy and godly learned  
Bishoppes Epiphanius wrote  
unto this matter unto John Bishop  
of Hierusalem in the Greke  
tonge as Hierome transla-  
uted into Latyn, and the  
scripturay wordes are these siccum  
abtractum in Englishe. **E**nclayp-  
edur alij of scripturay. **N**isi dicitur  
**H**an we not found  
together unto the  
holynesse which  
is called Bethel  
that wee shoulde  
make there a co-  
lection for the poore according  
to the custome of christes church  
and came unto a village which  
is called Anabathma, as I pa-  
sed by sawe there a candle-  
bearing, I demanded what place  
it was, and wher I had learn-  
ed it



**H**an we not found  
together unto the  
holynesse which  
is called Bethel  
that wee shoulde  
make there a co-  
lection for the poore according  
to the custome of christes church  
and came unto a village which  
is called Anabathma, as I pa-  
sed by sawe there a candle-  
bearing, I demanded what place  
it was, and wher I had learn-  
ed it

## The Relikes of Roine.

th that it was a churche, I entred  
into it for to pray, where I fould  
a vavle hangynge on the doore of  
the same churche, died and past-  
ked, and having an Image as it  
was of Christ, or of some saint.  
for I do not well remembre  
whose image it was. Therefore  
whan I sawe this in the church  
of Christ, contrarie to the autho-  
rity of the scriptures, that the  
image of a man did hange there,  
which I cutte it away, and gaue rather  
the sumfel to the kevers of the saide  
churche, that they shold lappe and  
a couerre some pore dead man in it.  
But ther mynured at the mat-  
hicer, and said. If he wold cut it,  
whiche were convenient, that he shold  
a payne a nother vavle in the steade  
of thother. Whiche thinge whan  
play hard, I promised that I wold  
gracile them one, and seide unto  
them

The Relikes of Rome.

them out of hande. But whyle I  
sought to sende a good bayle for  
the other, I haue made some de-  
lay in the matter. for I thought  
I should haue had one sent unto  
me from Ciprus. But now haue  
I sent suche as I could get: and  
I praye thee, that thou wolt com-  
maunde the P[ro]uestes of the same  
place to receaue the bayle of the  
binger, that we haue sente, and  
to geue commandement, that he  
from henceforth no suche bayles  
be hanged up in the Churche of  
Christe as be contrarye to our  
religion.

Here thy mooste godly Bysshoppe  
wyth manyfeste, playned  
and evident woordes pronoun-  
ceth and declarereth, that it is a  
gaignste the holy Scripture and  
once Religion, that the Images  
of Christe shoule be had in the  
tem-

## The Relikes of Rome.

the temples of the Christiās, so farre  
 fols it of, that the Images of anye  
 deuintes ought to be placed in the  
 ghe herof may we easly gather, that  
 Hierome also and all the other  
 godlye Byshoppes whiche were  
 and oþer before and in his tyme dyd  
 conagree in this point with Epiph-  
 aniūs, that the images of Christ &  
 þe of the sanctes are by no meanes  
 to be suffered in the Churches of  
 þe Christians. For in the tyme of  
 Hierome, and certein yeres af-  
 ter him, we do not rede that any  
 Bishoppe beyng of a sownd and  
 perfect iudgement could euer a-  
 gyde that images shoulde be pla-  
 yned in the temples of such as pro-  
 unesse Christ.

The godly learned Bishoppe Athanasius  
 and Athanasius proueth euidently  
 agaynst all Imagemongers, that  
 þeier may leatne to knowe God  
 better

The Relikes of Rome.

better by living creatures; bothe  
ther they be resonable or unrea-  
sonable, thā by dead strockes and  
stones. Athanasius aduersus Gentes

Lactantius

The great & ancient clark  
Lactantius saith, that God can  
not be truly worshipped in that  
place, where all Images be. Lib.  
de origine erroris. iij. capitulo xix.  
Again, if your sanctes be in hea-  
uen, if the holy mother of Christ  
be in heauen, why do ye not lifte  
by your eies unto heauen? &c.  
Whye doe ye rather looke vnto  
walles and vnto strockes, than  
vnto that place, whiche ye beleue  
that they are? What meane the  
temples, the tabernacles, yea  
to be shoxt, what meane those I-  
mages? Lib. ii. cap. viii. inde origi-  
nalis. 6. lib. iii. cap. viii. unde aliud

S. Austin.

S. Austin saith, that it is ab-  
hominacion & plain sacrilege to

## The Relikes of Rome.

the ff any man put in the church an  
image of God the father sitt-  
inge ou his seate. Lib. de fide et  
symbolo. Thā are the papistes  
abominable and commit sacri-  
cage. for so do they set for the the  
hal Image of God the father most  
blasphemously in all their chur-  
ches, painting him with an olde  
he wthered face and an aunciente  
white beard, contrary to the na-  
ture of God and the truth of hys  
holie woord, which saith, to whō  
wil ye make God like; Or what  
Image will ye set vp unto hym?  
Shall the keruer make hym a  
serued Image? And shall the  
goldsmith couer him with gold,  
or caste him into a fornace of sil-  
ver plates, &c. Esaias, Cap. xl.

Eusebius wryteth, that the vse Eusebius,  
of Images came from the hea-  
then vnto vs. Eccle. hist, Lib. vii,  
capit

## The Relikes of Rome.

capit. xiiiij. And not withoute  
cause. For althoughe in the old  
testament there were many ho  
ly Patriarches, judges, kinges,  
priestes, prophets, martirs, ma  
trones, widowes and virgines  
yet rede we not, that there wer  
anye Images made of them, o  
set in places, where the people  
of God cam together for to prai  
And the Jewes were at þ tyme  
the peculiare people of God.  
They remembred the manifold pa  
cõmaundements of God conce  
ninge the not makinge and no  
worshipping Images, and ther  
fore coulde they not abide Ima  
ges. Againe in the Primitiu  
churche no Images were suffe  
red in christen mennes temples  
and Oratoryes, as we may se by  
the historie of Epiphanius, whiche  
did not onelye cutte the Images  
tha

## The Relikes of Rome.

that hanged in the Church, but he also affirmed, that it is contrarie to the Christen religion to haue the Image of anye man in the Church of Christ,

Erasmus Roterodame a moste diligent searcher of antiquities, Roterodam. writeth, that vnto the time of S. Hierome there were men of an approued and sounde Religion, which coulde not abide anye Image in the Churches, neither painted, nor grauen, nor yet wouuen, no, not so muche as the Image of Christ. Eras. in catecheli. S. Hierome liued in the yere of our Lord. iij. C. lxxxvii.

Cornelius Agrippa writheth of Images on this manner. The godlines and foolishnes of the Egiptians concerning Images, his was wonder ful. And from them againe the like fondnesse vnto all that

Cornelius  
Agrippa.

D. i. nacis

## The Relikes of Rome.

naciōs , with corrupt usage and  
false Religion of the Heathen,  
whan they began to be conuer-  
ted unto the faith of Christe,in-  
fected oure Religion also , and  
brought into our Church Idols  
and mabomets,with manye po-  
pous barren ceremonies,of the  
which those aunciente and true  
Christians knewe nothyng at  
all. Hereof came it to passe,that  
we broughte into oure temples  
the dum images of our saintes,  
and set them on Gods altars w  
greate solemnite, honor & wor-  
ship. And where we thinck it an  
unseimely thing for man , which  
is the true Image of God , to  
com vp,eue their place we dead  
Idolles, and to them we make  
curtesy, to them we geue kisses  
to them we offer,to thē we geue  
giftes,& hang vp precious iew-  
els,to them we apply miracles

## The Relikes of Rome.

we bie pardōs, to them we goe a pilgrimage, to them we make bowes, to them we geue worship, and do al the honoure that can be devised. And yet ca it not be expressed, into how great superstition, I wil not sai, Idolatry, the rude & unlearned people do fal thorow Images, the prestes wincking at the matter, for asinuch as hereof they haue no small lucre and aduaantage. And here thei defēd them selues w the words of Gregory, which saith, þ images are the bokes of the rascal & common people, for such to remember thynges by, to and to read in, as haue no learning. that whan they se them, they may be allured to remēber & consider god. But these be the new fonde fantasies of Gregory going aboute to excuse the matter,

D.ii, al though

The Relikes of Rome.

although in dede that holy man,  
alloweth Images and not the  
worshippinge of them , but the  
commaundement of God , which  
plainlye forbiddeth Images, is  
far otherwise . For it becometh  
not vs to learn of the forbidden  
boke of Images, but of the boke  
of God, which is the boke of the  
scriptures. Hetherfore that de-  
sireth to know God, let hym not  
seeke it of the Images of payn-  
ters and karuers, but, as Iohn  
saith, let him searche the scrip-  
tures, whiche beare witnesse of  
him. And they that can not rede,  
let them heare the woordē of the  
**Scripture.** For their faithe, (as  
Paule saithe) commeth by hear-  
ing. And Christ saith in Iohn,  
my shewe heare my voice. Again  
if (as Christ saithe) no man can  
come to him , excepte the Father  
draweth

Iohn.5:

Rom.10.

Iohn.10.

Iohn.

## The Relikes of Rome.

draweth him, and no manne can come to the father, but by Christ alone, whye take we awaye the gloriye from God, and geue it to pictures & Images, as though they were able to bring vs vnto the right knowledgē of God? &c.

## ¶ Of churchyardes.

Pope Calixte the first ordai-  
ned first of al the churchyardes,  
and the hallowinge of the same.  
In the yere of our lord. ii. c. xiiii,  
Plat. Sabel. Massæus. Pantal.

Churches  
yardes.

Pope Dionysie deuided the pa-  
rishes with their Churches and  
churchyards, and commaunded  
that euery Bishop shold be co-  
tent with the linites of his own  
diocesse, and euery prieste with  
boundes of his owne parish. In  
the yere. &c. ii. C. lxiii. fas. temp.  
Volat. Pol. Concil. &c.

## ¶ Of Sanctuaries.

D. iii.

Pope

# The Relikes of Rome.

Sanctua-  
ries.

Pope Boniface the fifte insti-  
tuted, that all suche offendours  
as flee vnto Churches for suc-  
coure, shoulde not violentlye be  
plucked from thence , but suffe-  
red there to remain quietly. In  
the yere. A.C. vi. c. xxi Sigeb. Sabel.  
Volat, Plat. fas. temp. D. Barns.

Service.

In orde  
r taken for  
service.

¶ Of diuine seruice , as they  
call it, Mappens Pryme and  
houres, Cuensonge. ec.



Pope Sabiniane decre-  
ed firste , that the peo-  
ple shuld be assembled  
together to here their  
deuine seruice at certain hours  
of the day by ringing of belles.  
In the yere. A.C. vi. c. vii. Vola.  
fas. temp. Chro. Pla. Po. D. Barns

Pope Damasus at the instaunce  
of the emperour Theodosius com-  
maunded S. Hierome to take  
an orde for þ seruice to be vsed

## The Relikes of Rome.

in Churches, and to appoynfe  
what prayers shuld be saide on  
euery day, that there myghte be  
an uniformitie in the seruyce.

Whiche thinge S. Hicrome dyd  
withall diligence, in so muche  
that he appoynted what prayers  
and how many Psalmes shuld  
be said euerye daye in the weke.  
Whan he had finished the ser-  
vice, he sent it vnto pope Dama-  
sus, which did rightwell allowe  
it, & comaundered that al chirches  
shuld vse þ order, & none other:  
for before þ time euery church  
had such prayers appoynted, as  
were thought by þ elders therof  
most mete for þ congregacion, &  
serued best for the present time.

In the. &c. iii. c. lxx. Guil. Duran.

Pope Gregory þ first brought  
in Deus in adiutorium. &c. And  
ordained it to be saide before e-  
uerye houre at seruice.

Deus in  
adiutoris.

The Relikes of Rome.

In the yere of oure Lord. v. C.  
lxxxviii. Plat. Pol.

Pope Damasus thorothe the  
counsell of S. Hierome appoynted,  
that Gloria patri, whiche, as  
they write, was made at the cou  
sel of Nice, shold be saide at the  
end of euery psalm. In the yere  
of our Lord. iii. C. lxx. Volat, Si  
ged. Pol. Pantal.

Pope Gregory the sevēth or  
dained, that from Easter daye  
vnto the Saterdaye before the  
feast of the Trinitie there shuld  
be saide at Mattens but three  
psalmes and .iii. lessons. In the  
yeare of our Lord. M. lxxvii.

Some write the contrarye, and  
ascribe it to Alcuinus, whiche  
was scolemaster to Charles the  
great. Guil. Durand, Chro.

The Legendes of Saynctes  
were made by Paulus Diaconus,  
and

Gloriapa  
tri.

Psalmes.  
Lessons.

Legends.

## The Relikes of Rome.

and by Isuardus a monke at the desire of Charles the greate. In the yeare ac. viii. C. fas. temp. pol.

Pope Gregory the firsste and <sup>Respondes</sup> Pope Gelasius brought in the res <sup>Collectes.</sup> ponds and collectes, that be said at mattens. Guil. Durand.

Pope Damasus added the hunes, whereof hehim selfe made <sup>Hunes</sup> part, and the residue were made by S. Hylary. S. Ambrose, and other. Guil. Durand.

Pope Gregory the first Deuy-  
sed the Anthemes. Durand. <sup>Anthemes</sup>

Pope Damasus ordained, that the quier beinge deuided into ii. partes, they shuld sing one verse on the one side, and another on other side. In the yeare of our Lord. iii. C. lxx. Sigeb. Durand. Pol. Pantal.

<sup>Chorder of  
the quire.</sup>

Poope Alexander the seconde com-

The Relikes of Rome.

commaunded, þ Alleluya shoulde  
not be said nor song in the chyr-  
ches frō Septuagesima vnto Ea-  
ster euē, but in the stead of that,  
**Laus tibi.** Laus tibi domine. In þyere. &c.  
**M.III.** Nancletus. D. Barns.

The same commaundement  
gaue pope Telesphorus also, as  
Durand wr̄iteth. R. at. di.

**T**e deum  
forbidden.

Pope Innocent the thirde or-  
deined, that whan so euer þ bir-  
gin Mary, or the holy ghost, or  
Sainct Crosse is serued on the  
workeinge daies, Tedeum shall  
not be sayde at Mattens, nor  
Gloria in excelsis and the Crede  
at Masse. In the yeare of oure  
Lord. **M.ii.C.iii.** Guil. Durād.

Singinge  
daye and  
night.

Poope Pontianus ordained, þ  
the Psalmes shuld be song tho-  
row out all churches bothe day  
and night. In the yeare of oure  
Lord. **ii.C.xix.** fas. temp.

Pope

## The Relikes of Rome.

Pope Pelagius the first com-  
maunded the first of al. þ priestes <sup>Mattes of</sup>  
shuld say mattes of the day da-  
lye. In the yeate of ac. v. c. lxxii.  
Grat. Plat. Chro. Pol.

Pope Urban the second ordene-  
ned likewise, that prestes shuld  
say euery day our Ladies mat-  
tens openly in the Churche. In  
the yere of our Lord. M. lxxxviii  
Sabel. Ioannes Stella. Nauclerus  
Pol. Guil. Durand.

Poope Leo ordained, that in Alleluya.  
Septuagesima and Quadragesima  
and aduent, Alleluya shoud not  
be songe, nor Gloria in excelsis.  
Guil. Durand.

Saint Ambrose and Sainte Te deum  
Austen made Te deum, as they made.  
Wryght. Catalog. Sanct. Specul.  
eccles.

Pope Leo the ninth made cer-  
tain songs of the saints. In the <sup>Saintes</sup> seruice.  
yere

## The Relikes of Rome.

Salue regina.

Sancti spiritus.

Chorus nonæ.

Deus qui.

Lent seruice

yere of our Lorde. M. xlir. Sigeberht  
Pope Gregory the ninth or-  
dained Salueregina to be souge in  
Churches withall solemnitie. In  
the yeare of our Lord. M. ii. c. xlvi.  
Blondus. Krantz. The maker of  
this Anthem was one Peter by-  
shop of Cōpostella. G. Durand.

Pope Syluester the second be-  
ing bishoppe of Rome, a certaine  
King of Fraunce, called Robert  
made this sequence, Sancti spiri-  
tus assit nobis gratia. And thys  
himne, Chorus nouæ Hierusalem  
In the yeare of our Lord, M. iii.  
G. Dur. Antoni.

Poope Leo the fourthe made  
these Collectes. Deus qui beatum  
petrum. &c. & Deus cuius dex-  
tra. &c. G. Durand.

Poope Paule the firste deuised  
the seruice for Lent. In the yere  
of oure Lorde. vii. c. liii. Chro.

Poope

## The Relikes of Rome.

Pope Gregory the first ordai-  
ned the Letany of Saints with Lecanye of  
Sainctes.  
Ora pro nobis, which is song on  
saint Markes day againste the  
swellinge and chincough, and  
commaunded that it shoulde bee  
songe thorowe out al the world.  
In the yere. A.C. b.c. lxxxvi. Vola.  
Plat. Durand. D. Barns.

Pope Leo the first beinge by-  
hop of Rome, or as some wryte,  
Pope Hilary bearing rule, Ma-  
mertus Claudius Bishop of Vi-  
enna inuented firsste of all those  
iii. Rogacion daies that are be-  
fore the feast of Christes ascen-  
sion, and made the Letanies that  
are song about the streates and  
fieldes on those daies. In the  
yeare of oure Lorde. iiii. C. xlvi.  
Plat. Massaeus. Pol. Pantal.

Pope Liberius instituted, that processiō  
there should be continuall going for Warre.  
on

# The Relikes of Rome.

on processions for warre, for famine, for Pestilence, for rayne, for drought, and for suche other aduersities, as we be alwayes in daunger of, that by supplications, prayers, and fastings we might escape them. In the yere of oure Lord .iii. C. lli. Gui Durand.

## Sundaye processios.

Pope Agapetus appoynted people to goe procession on the Sondaies. In the yere .x. v. Ba xxii. Volat. Plat. Pet. de. nat. fall temp. Pol. D. Barns.

## Diriges Masses of Requiem

Pope Pelagius the firste ordained funerall requies or diriges with Masses of Requiem to be song for y dead. In the .v. c. lliii. Grat. Plat. Pol.

## Burialles.

Pope Benet the third ordained that the cleargy shoulde be present at the buriall of the Bishops, and sing dirige for their soules

## The Relikes of Rome.

fa. soules, and that th<sup>e</sup> bishops like  
ne, w<sup>i</sup>sse shuld be p<sup>r</sup>esente at the bu-  
her tiall of the cleargy, and sing di-  
pes rige also for their souls. In the  
ica. yeare of our Lorde. viii. C. lxi.  
W<sup>e</sup> Platina. Chro.

ver. A certain man called Herm<sup>a</sup>  
uil made theese Sequences, Rex  
omnipotens, &c. Ave Maria, &c.  
ed) and theese Anthemes Alma re-  
the demptoris mater, &c. and Simon  
h. Bariona, &c. Guil. Durand,

Rex om-  
nipotens.

Alma re-  
dempto-  
ris. &c.

.fall Theodosius Bishop of Aure-  
lia made gloria laus, and Ludo-  
Gloria  
ce opnucus the Emperoure Carolus laus.  
Magnus Sonne commaunded  
that it shoulde be song on Palme  
Sondaye, at the end of the pro-  
cession in some hye and soleinne  
place. Chro. Guil. Durand. Nau-  
ge bclerus.

Alcuinus scolemaster to Carol<sup>9</sup> Seruice of  
Mag. p Trinitie

# The Relikes of Rome.

Magnus made the seruice of the  
Trinitie. Guil. Durand.

Seruise of  
Corpus  
Christi.

Thōmas of Aquine the blacke  
frier made the seruice for þ feast  
of Corpus Christi. In the yeare  
of our Lord. M.ii.C.lxv. Plati.  
Pertus de natalibus.

Stirps Ies-  
se.

Fulbertus a bishop made these  
Respondes, Stirps Iesse, and So-  
lem iustitiae. G. Durand.

Quicunq;  
vult.

Athanasius bishop of Alexan-  
dria made the crede, Quicunque  
vult saluus esse, fas. temp.

S. Lambertis  
service.

Stephē bishop of Leodia made  
the seruice of S. Lambert wyth  
the note also, and the seruice of  
the inuencion of S. Stephen . In  
the yeare of our Lord. ix. C.xiii  
fas. temp.

Sanctus  
deus.  
Sanctus  
fortis. &c.

This responde, Sanctus deus,  
Sanctus fortis. &c. which is song  
in the church on good fridaye,  
certaine childe made , and gaue  
com-

## The Relikes of Rome.

commaundement that it shoulde  
be songe, and it was afterward  
confirmed in the counsell Calce-  
donense, aboute the yeare of our  
Lord. iiiij. C. xlivij. fas. tem.

Petronius Bishoppe of Bonos-  
nie made the booke called *Vitas*  
patrum, fas. temp.

*Vitas pa-*  
*trum.*

Petrus Heremita a frenche-  
man of the Citie of Almias, fyreste  
of all deuised Beades to say La-  
dies Psalterson. In the yere ac.  
M. cx. Chro. Pol.

*Beades.*

In the cousell Tholetane and  
Gerundenense it was decreed  
that, that order of the Mass and  
of other diuine seruice wyth the  
ministratiōn of the sacramentes,  
that is obserued in the cathedrall  
Churche, should be kept likewise  
in all other Churches of the same  
diocesse. Concil. Durand.

*Cathedrall*  
*Churche.*

In the counsell Girundenense Pater nos.  
ster.

E.j. it

The relikes of Rome.

it was decreed that the Pater no  
ster shuld be said every day, after  
Mattenis and Euensong be en-  
ded. lib. concil.

Pope John the. xxiiij. ordeined  
that after Eueisong be done the  
Bell shoulde be tolled thrise, and  
that then euery man and woman  
shoulde streightwayes fall vpon  
Aue Ma theyr knees, and say the Aue Ma-  
ria. in the honor of our Lady. In  
the yere. A.D. m. C. xviii.

Pope Clement the fourth. at the  
Desyre of Lewes king of Fraunce  
graunted three yeres of pardon  
to all quoties to so manye as de-  
noutly say these Orisons folow-  
yng:

Benedictum sit dulce domine  
domini nostri Iesu Christi, & glo-  
riofissimæ virginis Mariae matris  
eius in æternum & ultra. Amen.  
Nos cum prole pia, benedicat virgo

Pardon  
Orisons.

## The Relikes of Rome.

go Maria. A M E N. Whiche  
is thus Englyshed. Blessed be  
the swete name of our Lord Je-  
sus Christe, and of the moit glori-  
ous vigin Marye his mother  
for euer and euer. So be it. The  
vigin Marye with her godlye  
childe blesse vs. So be it. Ias.  
temp.

¶ Of plaine song, prick song  
Descant. &c.

Vido Aretinus di-  
uysed firsste of all  
these syre notes,  
vt, re, my, fa, sol, la, notes.  
In the yere of our  
Lord. M.ii. C.iii.

Christianus Massaeus.

Pope Gelasius, pope Gregori  
atru the fyrite, saincte Ambrose myth  
other, broughte fyrite of all the  
gylde plaine Songe into Churches.

Plaine  
songe.

E.ij. Antos

The Relikes of Rome.

Antoninus. Guil. Durand.

Pricksong.

Discant.

Organs

playing.

Pope Vitaliane beyng a lusty  
Singer and freshe couragiose  
Musition himselfe, brought into  
the Churche pricksonge, Discant,  
and all kynde of swete and plea-  
saunt melodie. And because no-  
thinge shoulde wante to the de-  
lectation of vaine, folishe and idle  
eares, he ioyned the Orgas to the  
Musick. Thus was Paules pre-  
ching and Peters prayinge tur-  
ned into vayne synging, and chil-  
dishe playing unto the great losse  
oftyme, and the utter vndoyng  
of Christen memnes Soules.  
whiche liue not by syngynge and  
playing, but by euery worde tha-  
cometh out of the mouth of God.

Deut. vi.  
Math. iii.

In the yeare of our Lorde. viij. C  
lxvij. Platina. Chro. Volat.

Polido. Doct. Barns.

Pantal.

## The Relikes of Rome.

**C**Of singing in the Church,  
the iudgement of diuers  
learned men.



Ransciscus Petrar-  
cha in his boke De  
remediis vtriusq;  
fortunæ. Declareth

Francisc  
Petrarcha

that s. Athanasius

s. Athana-  
sius.

did vtterly forbid  
the synging to be vsed in the Church  
at seruice tyme, because (saith he)  
he would put awaie all lightnes  
and vanite, whiche by the reason  
loss of singing doeth often times arise  
in the mindes both of the singers  
and of the hearers.

**S**Hierome reproued not on-  
ly the lewde fashions of the syn-  
gyngemen in hys tyme, but also  
their maner of syngyng, whan-  
notwithstandyng if the synging  
vsed in his tyme were compared  
wyth the mynused Musicke, that  
E.ij. nowe

s. Hierome

## The Relikes of Rome.

nowe beareth chiefe rule in churches, it myghte seeme very graue, sober, modest and tollerable, and oure<sup>s</sup> so lighte, vaine, mad and folishe, that Hickscorner hym selfe could not devise a more wotton and trifelyng pastime. We ouight saie<sup>s</sup> Saint Hierome, to syng<sup>e</sup> to make melodye, and to prattle th<sup>e</sup> Lorde rather in minde then in voice. And this is it that he sayde, synginge and makynge melodye to the Lord in your herte. Let yonge menne, saith he, heare these thinges, yea let them heare, whose office it is to syng in the Churche, that they must syng to God, not in the voice, but in the heart, neyther misse they throte be annointed after the maner of Gameplayers with sweete oyntmentes, that in the Church syngyng more fitte for gamepla-

## The Relikes of Rome.

ees should be heard, but in feare, in woork, in knowledge of the scriptures ought they to sing vnto the lord. Let þ. voice of the singer sayng, þ not the voice of him that singeth, but the words þ are red, may delight. In epistola ad Epheci.

There is a godlye Distichon fethered on s. Hierome, which, be cause it apperteineth to our matter, I thinke it convenient also in this place to alleage. Non vox sed votum, non cordula musical, sed cor, ob. mib. moH Non clamans sed manus cantat in laude Deitatis: GOD take his will that is to say. Not þ voice but the desire, not the musical instrument, but þ heart. Not the crier but the lower singeth in the eare of God.

S. Iohn Chrysostome also wroteth on this maner. It is þ dutie of a devout mind to pray to God

E. iiiij. not,

Non vox  
sed votum

laude Deitatis

Chrys.  
ome.

The Relikes of Rome.

not wyth the voyce, or wyth the  
sownd of the voyce, but with the  
devotion of the minde, and with  
the faithe of the heart. Againe he  
sayeth, the crynge of the voyce is  
not the worke in prayer to God,  
whom we knowe, that he behol-  
deth the secretes of the herte, but  
the cryng of faith, and the dedica-  
tion of a godlye and pure minde.  
Therefore the best waie to praye;

Mysht vse  
of praying.

is to prae with the hert, mynde,  
spirite, soule and in warde man.

Hom. xlivi. de Ioan. & Pau. festo

Cypriane.

S. Cyprian that blessed martir  
saith, that God is not the hearer  
of the voice, but of þ hert, neither  
is he to be annoyshed wyth ex-  
clamations and outcries, which  
seeth the thoughtes, as the Lord  
proueth and saith: What do ye  
thinke wickednes in your heart?  
And in another place: All congre-  
gati-

## The Reljkes of Rome.

tions shall knowe, that I am the  
searcher of the raynes and herte,  
that is to say, of the inward man.

Cyprianus in orat. dom.

S. Ambrose also sayethe, It is ambrose.  
without doubt a great incredu-  
lite and vnsaithfulnes to thyngke  
thus of the powre of God , that  
thou canste not be heard, excepte  
thou criest oute. Let thy woork  
crie, let thy faith cry, let thy mind  
cry, let thy passions & sufferynges  
cry, let thy blod, as the blod of ho-  
ly Abell cry, wherof God said to  
Cain: The voice of thy brothers  
blod cri vnto me. for he hereth in  
secret, which maketh cleane in se-  
cret. We can not heare man ex-  
cept he speaketh vnto vs, but vnto  
God, not wordes but thought-  
tes do speake. lib. Cain & Abel.

Gregory.

S. Gregor did greatly disallow  
certain Deacons at Rome in his  
time

## The Relikes of Rome

time, which whan they ought by  
their offyce to haue genen they  
mind to the preaching of the gos-  
pell and to the prouision making  
for the pore, set all theyr pleasure  
on pleasaunt singing, not caring  
how they live afore God, so that  
w their voices they might please  
the world. He was therefore com-  
pelled to make a decree, þ al such  
as be in the holy ministery shuld  
from thenceforth vnder the paine  
of excommunicatiō gene their min-  
des nomore to synginge, but ap-  
plie them selfes vnto the studies  
of the holy scripture, & to the re-  
ding of þ gospel. can. In. C. dist. 91.

Undoubtedly saith S. Gre-  
gori, true psalmer consisteth not in  
the voice of the mouth, but in the  
thoughtes of the heart. For oure  
wordes do not make the voyces  
the pithier & of the greater force  
to

## The Relikes of Rome.

to come vnto the mooste secrete  
eares of God, but our desyre and  
affectionis. Therefore saith the  
Lord in thz gospell. Enter into  
thy closet, and spare the doore. He  
spareth the doore and prayeth in  
his closet, which holdeth his pece  
with his mouth, a powreth oute  
the affection of hys mynde in the  
sighte of God aboue. Moral. lib.  
xxii, cap. xviii.

Matth. vii

S. Austen woudl that the com-  
mon prayer in Churches shoulde  
be so distinctly & plainly setforth,  
that the people whiche are present  
micht perfectly understande them  
and say Amen. li. de catechi. rud.

Austen

The emperor Iustiniane made  
a lawe, that all Byshoppes and  
Priesters bothe in the tyme of di-  
uine seruice and also in the mini-  
stration of the holy Sacraumen-  
tes shoulde with so open and clere  
voice

Iustinian  
the Emper-  
our.

## The Relikes of Rome.

voice prouounce all thinges in the tonge that the people vnderstād that they myghte thereby be the better edyfied , & also be the more seruently sturred vnto deuocion and prayinge to God. For (saieth he) so doth the holy Apostle teche  
i. Cor. xiii. in the firste Epistle to the Corin-  
thians, sayinge : If thou geuest thankes onely in the spirite , that  
is to say, in an vnkno wen tonge, howe shall he that occupye the  
rowme of the vnlerned, saye, A-  
men, at thy thankes gewynge, se-  
yng he vnderstoudeth not, what  
thou saihest. Thou verelye geuest  
thankes wel, but the other is not  
edified. And againe in the epistle  
to the Romans he saieth on thys  
maner: To beleue with the herte  
iustifieth, and to knowledg with  
the mouthe makethe a man safe.  
In consyderation whero f, saieth  
that

## The Relike of Rome.

that godly Emperour, it is convenient, that among other pray-  
ers those thinges also, which are saide in the holy oblation, that is to saye, in the ministratiōn of the Lordes supper or holy communio-  
n, be vttered and spoken with a lowde voice of the deuoute By-  
shoppes and priestes to our Lord Jesu Christe one God wyth the father and the holy Ghost, wyl-  
lyng them to knowe, that yf they neglect any of these thinges, they shall not only geue accompt ther-  
of in the dredful iudgiment of the great God and our Sauour Je-  
su Christe, but wee also hauyng  
knowledge hereof, wyll not be content nor leaue the thinges vn-  
reuenged. In constitutione Au-  
thentic. C. xxij.

Guillielmus Durandus saieth, Durandeſ  
that the vse of syngynge was or-  
dained

## The Relikes of Rome.

ordeyned for carnall and fleshlye  
men ne, and not for spiritual and  
godly mynded men. Rat. di.

Polidore  
Vergile.

Polidorius Vergilius in hys  
syxt boke and second chapter De  
inuentoribus rerum writeth on  
this maner: Howe greatlye that  
ordinaunce of syngynge brought  
into the churche by pope Dama-  
sus and S. Ambrose, began euuen  
in those dayes to be profitable, s.  
Austen declareth evidently in the  
boke of his confessions, where he  
areth forgenenes of God because  
he hadde geuen more heede to the  
syngynge than to the weyghtye  
matter of the holye wordes. But  
nowe a dayes, saieth he, it appe-  
reth evidently, that it is muche  
lesse profitable for oure commen-  
wealth, seyng our syngers make  
suche a chattering charme in the  
temples, that nothung can be heard

but

## The Relikes of Rome.

but the voice, & they that are present (there are present so mani as are in the citie) baying cōfēt with such a noise as delight their eres care nothing at al for the vertue, pithe & strenght of the words. So that now it is come to this point, that w̄ the comē sort of people, all the worshipping of god semeth to be set in these singers, althoughe generalli there is no kind of people more light nor more leud. And yet the greater part of the people for to heare thē boing, bleating & yelling flock into the churches as into a comō game place, thei hyre thē w̄ money, they cherish & feede thē, yea to be short, they think thē alone to be the ornamenteſ & preciouſ iewelſ of Gods house. &c.  
Wherfore about doubt it wer beter for religion to caste out of the Churches ſuche chattering and iang-

The Relikes of Rome.

ianglynge Jayes, or els so to appoynte theym , that whan they syng, they shold rather reherse the songes after the maner of such as reade, than folowe the fashion of chattering charmers, whiche thinge Sancte Austen in his aforesaide boke doth witnesse that S. Athanasius Bishoppe of Alex andria dyd in his diocesse, and he commendeth hym greatly for it. lib. vi. cap. ii.

Cornelius Agrippa writeth of syngynge in Churches on thys maner. Athanasius dyd forbydde syngynge in his churches because of the vanytie thereof, but Almbrose as one more desyrous of ceremonies and pōpe, ordayned the use of singing & making melodie in Churches.

## The Relikes of Rome.

¶ Of the Masse and of all  
the partes thereto.

Ope Celestinus the  
first ordained, that  
the priest shuld say  
the Psalme that be  
ginneth Iudica me  
deus, when he put-

Chnttoite  
Iudica me  
deus.

teth on his clothes & reuesteth  
him self to Masse. In the yeare  
of our Lord. iiii. c. xxvi. Plat. Po.  
Doct. Barns. Pant. functius. fasci.  
tempo. &c. Christianus Massenus  
wryteth, that the aforesaid Pope  
instituted, that the priest should  
say the whole psalter every day  
before he go to masse. But now  
saith he, the prestes say but this  
one Psalme, Iudica me deus, &c.  
their deuotion is waxed so cold.

Lib. xi.

Poope Damasus the firſte de- Confiteor

f.i. creed

## The Relikes of Rome.

decreed, that the priest standing before the altare shuld saye the Confiteor and make his confession to God, to our Ladye, to all Saints & vobis, before he presume to go to the altare. In the yere. A.C. iii. c. Ixiiii. Platina. Poly. D. Barnes. &c. Some attribute this inuencion to pope Pontiane some to pope Urban.

The office  
of the  
mass.

The kyrie.

Pope Gregory the first instituted the office of the Mass. In yere of our Lord. v. c. lxxxviii Plat. Pol. Rantal.

Pope Gregory also ordained the Kyrie about the same time, and appoynted that it should be singe songe nine times openlye of the clergye onlye at Mass, which hier before at the commaundement of Pope Siluester was songe of the Clergye and people toger ther. Plat, Durand, Doctor Barn

Panta

## The Relikes of Rome.

Pantal. It semeth to be borowēd of the Greke churche, for as much as the wordes be Greke, & sound in English, Lord haue mercy on vs.

Pope Telesphorus added the Gloria in exēlsis . In the yeare of oure lord C. xxxiiii.

The Gloria in exēlsis.

Som ascribe it to pope Symmachus . In the yeare of oure Lord. iiiii. c. xciii.

Pope Gelasius the fyreste apoynted the Collectes . In the yeare of our Lord. iiiii. c. lxxxvii

The collectes.

Pope Damasus the first bearinge rule, the Epistle was adtheneed by the Counsell of Sainte Hierome, who liued in the yere of our Lord. iiiii. c. lxxvii. Plat. Antonin. D. Batns.

The epistles.

Pope Gelasius brought in the Grass of Antonin. f. ii. Some

Grass.

The Relikes of Rome.

Some write that it was the inuencion of pope Celestinus, Platina, Sabellius, Sigeb. D. Barnes.

The Alle-  
luya.

Pope Gregory the firste of  
whome we spake afore, added  
the Alleluya to the Masse, and  
commaunded that it shoulde be  
song all the whole yere saue on-  
ly from Septuagesime unto Ea-  
ster. Plat. Autonin. D. Barnes.

The Se-  
quence.

Some saye, it was borowed  
of the church of Jerusalem, and  
so broughte into the churche of  
Rome in the time of Pope Da-  
masus. It soundeth in English,  
praise ye the Lord.

Pope Sergius otherwise cal-  
led Popes swines snowt beyng  
bishop of Rome, abbot Nodege-  
rus made the sequences. In the  
yeare of our Lord viii. c. lxxxv.  
Jacob. Vnimphel. Panta, &c. and  
Pope Nicolas commaunded the

## The Relikes of Rome.

to be song at masse. Durandus.

Pope Damasus the fyrest bearing rule, the gospel was added to the Masse by the counsell of S. Hierome, Plat. Anto. Pol. Doctor Barnes.

Pope Anastasius ordained, that the people should stand vp at the Gospel time both to take hede to the doctrine therof, and also to shew them selues readye to defend the doctrine of the gospel euuen vnto the death. In the yeare of oure Lord, iiii. C. iiii. Volat. Plat. Sabel. &c.

Guilielmus Durandus wryteth on this manner: Anastasius the Pope (saith he) ordained, that standinge and not sittinge the Gospell shoulde be heard, to declare the readines that we haue vnto battel for to kepe the faith of Christ. Againe to setforthe

F. iii. our

The Relikes of Rome.

oure redie and bent will in that behalfe, many whan the gospell is redde, cast of their uppermost garmentes, to declare, that all temporall thinges are to be forsaken for the lawe of Christ and of his gospell, according to thys saying: Beholde we haue forsaken all, and folowed thee.

**The Crede** Pope Marcus brought in the Crede, and commaunded that the Clergie and the people shoulde synge it together with a lowde voice for the confirmatiō of their faith. In the yere of our Lord, iiii. E. xxxiiij. Anto. Durand. fasci. temp. This Crede was made at the Counsell of Nīce. Chronica, Polydor.

Sensyngē.

Pope Leo the third ordeined sensyngē. In the yeare of oure Lord. viii. C. and fiue. Plat, Pol. D. Barns. Pantal.

## The Relikes of Rome.

A counsell holden at Rothomage  
commaundeth that the aultare  
should be censed after the Gospel  
lib.concil.durand.

Pope Gregori the fyरste com-  
maunded the Offertory to bee copy.  
sayd. In the yere ac.v.C.lxxxviii  
Pol.pantal. Chro. Some attri-  
bute it to Pope Eutichianus.  
Some wroite that the Authoure  
therof is not knowen. Durand,  
Antoni.

As for their solempne and su-  
perstitions, yea, abhominable &  
blasphemous Orison, Suscipe,  
sancta trinitas. &c. which the po-  
pishe massemonger saith holding  
the Chalice in his handes after  
the Offertori, the Author thereof  
is not knowen. Neither forsethe  
it, except it were better. Bernard.  
Abbas de Officio missæ.

Suscipe  
sancta  
trinitas,

f.iii. The

## The Relikes of Rome.

The was-  
hinge of  
handes.

The Se-  
cretes.

Vere dignum et iustum est.

The Pre-  
facs.

The Lanatory or washinge  
of the priestes hands at Masse  
was borrowed of the heathen and  
Idolatrous priestes, whiche  
sed alwaies to wash their han-  
des before they offred sacrifice  
to theyr Idols. Polydore.

The secretes were so secrete-  
ly made, that the secrete autho-  
of those subtle secretes are hi-  
ther to secrete and vnknowne,  
excepte ye will fater them on  
Pope Gregory, Pope Gelasius,  
as the papistes do al their thin-  
ges, whereof they can finde no  
certaine autho-.

Pope Gelasius ordained, vere  
dignum & iustum est, to be saide  
in the masse. In the yere. &c. iii.  
c. lxxii. Petrus de nat. D. Barns

Pope Gelasius and pope Gre-  
gory, of whome we speake afore,  
are counted the autho- and ma-  
kers

## The Relikes of Rome.

kers of the Prefaces. Antonin,  
Pol. Durand. fas. temp.

Pope Pelagius the secōd gaue <sup>Nine pre</sup>  
nine prefaces to the churche to fases.  
be song at masse before the Ca-  
non, that is to saye, at Christe-  
masse, at the Epiphany of oure  
Lord, at Lent, at the feastes of  
the Croſte, of the resurrectiō, of  
the Assencion, of Whitsondaye,  
of the Trinitie, and of the Apo-  
ſtles. In þ yere. A.C. v.c. lxxxviii  
Sigisbertus. Petrus de nat. Pol. D.  
Barns. Pantal.

Pope Vrban the second made <sup>The tenth</sup>  
the tenth preface in the honor of preface.  
Mary the virgin. In þ yere. A.C.  
M. lxxvii. Polydorus.

Pope Sixtus the first brought <sup>The Sanctus.</sup>  
in the Sanctus. In the yere of  
oure Lord. c. r̄xlii. Anto. Durā.  
fas. temp. Chronic. Chronic. Pol.

The Canon of þ Masse was <sup>The canon</sup>  
patched, <sup>of the masse</sup>

## The Relikes of Rome.

The Land patched, cobled and clowted to  
of themasse gether of diuers Popes, and con-  
taineth manye notable blasphem-  
ies. The authoرس therof are na-  
med pope Gelasius the fyrist, pope  
Siricius, Pope Clement, Pope  
Leo the fyrist, pope Gregori the  
fyriste, Pope Gregori the thirde,  
Pope Alexander the fyriste, Pope  
Sixtus the fyriste, Pope Pelagius,  
pope Sergius, and a certain man  
called Scholaisticus with other.

**T**e igitur. Pope Gelasius made, Te igi-  
tur clementissime pater. &c. In  
the yeare of oure Lorde four  
hundred four score and twelue.  
duran. pol. doct. Barns.

**C**onmu-  
**nicantes.** Pope Siricius added, Com-  
municantes & memoriam vene-  
rantes. &c. In the yeare of oure  
Lorde three hundred four score  
and four. Rat. di. Polydo.

Pope

## The Relikes of Rome.

Pope Clement put in these Pro papa  
wordes, Vna cum famulo tuo do  
mino nostro Papa, Antoninus.

Pope Leo the fyriste thruste in Hanc igit  
Hanc igitur oblationem, &c. In tur.  
the yeare of oure Lord fourte. C.  
xli. Siges. pol. d. Barns.

Pope Gregorie the fyriste de= Diesque  
uised, diesq; nostras in tua pace di nostros.  
sponas. &c. Plat. Chroni. doctor  
Barns.

Pope Gregori the thirde put Quorum  
these wordes to the Canon, Quo solemnis  
rum solemnitas in conspectu tuae tas.  
maiestatis. &c. In the yere of our  
Lorde seuen hundred thirtie and  
fyue. Sige. Platina. doctor. Barns.

But the Massemongers now  
leave out these wordes, and saye  
them nomore. For what displea-  
sure to Pope Gregorye I know  
not.

Pope

# The Relikes of Roime.

Qui pri-  
die.

Pope Alexander p̄ syrst made  
Qui pridie quam pateretur. &c.  
Unto these wordes, Hoc est enim  
corpus meum. In the yere of our  
Lord.c.xiiii.Chro.Durand.Ans-  
tonin.Volat.Pol.Pantal.&c.

Noni et c-  
terni te-  
Mamenti.

A good pro-  
facion.

These wordes, Noni & eter-  
ni testamenti, mysterium fidei,  
whiche the papistes vse in theyr  
consecracion of the mysterye of  
Christes bloud, although, saith  
Antoninus, they be not found in  
the Euangelistes, yet muste we  
beleue that Christe so did and  
spake. For that manner of con-  
secratinge was deliuered to the  
Churche of blessed Peter and of  
the other Apostles, which were  
present, whan Christ did conse-  
crate, as it is specified, In decre.  
Extra.de celeb. Missæ. Ca. Cum  
Marthæ.

Pope Sixtus the firste ordai-  
ned,

## The Relikes of Rome.

ned, that the canon of the masse shoulde be secreatlye sayde and sub silentio. In the yere of oure Lord. C. xxvii. Anselmus. Ryd.

If thou wilt know (goodreader) why al thinges be don with such secreasye and silence of the massinge Papistes, whan they come to the handling of the misteries of Christes body & blud, contrarye to the practise of the primatiue church, yea and contrarye to the commaundement of Christ, which saith , that I saye vnto you in darknes , speake ye in the lighte , and that ye heare secretlye, tell it abrod & openlye, euен upon the house topes, contrarye also to this sayinge of the holy Apostle. So oft as ye shall eat this bread, and drinke of the cup, shew, set forth, preache, declare the Lordes deathe till he come,

Why the  
Canon of  
the Masse,  
is so secret-  
ly said:

# The Relikes of Rome.

A tale of a  
Tab.

come, again, contrary to the com-  
maundement of the godly Em-  
perour Iustiniane, and finallye,  
contrarye to certaine aunciente  
decrees of the popes owne ma-  
king. Here what a tale they tel.  
It is reported, saith Guilielmus  
Durandus , that whan in olde  
time the canon was said openly  
and with a loude voyce, all in a  
maner by the reason of that vs  
coulde it by harte , and songe it  
in streates and hye wayes , so  
that it came to passe that whan  
certaine Shepheardes did sing  
it in the fielde, and laide breade  
vpon a stoone , at the pro-  
nouncinge of those woordes (of  
the consecracion) the bread was  
tourned into fleshe . But the  
Shepheardes by Gods iudge-  
mente were striken unto death  
for

## The Relikes of Rome.

for their presumption thorowe  
fyre that came downe frō hea-  
uen. Therfore the holy fathers  
haue decreed, that those wordes  
should be spoken in silence for-  
biddinge all menne vnder the  
pain of excommunication, that  
no manne presume to speake  
those wordes, but Priestes on-  
ly whan they are at the altare,  
yea and at the Masse, agayne  
whan they haue on their Mas-  
sing garmentes.

Thys tale telleth Guili. Duz-  
randus in hys booke called Rati-  
onale diuinorum officiorum,  
whereof thou maist learne two  
thinges. fyoste that in the pri-  
matiue Church, whan Christen-  
the religion was mooste pure, the  
woordes of the Lordes supper,  
or, as the papistes terme them,  
for

## The Relikes of Rome.

of consecration, wer not spoken  
in hocker mocker as thei be now  
but plainly, openly and distinct-  
lye, that all mighte heare them,  
vnderstand them and learn the  
vnto their greate comforde and  
edifyinge. Secondlye, that the  
wordes of consecration were at  
that time of so greate vertue, þ  
who so euer pronounced them  
ouer the bread, were he Laye or  
spirituall, prieste or plowman,  
bishop or botcher, þ breaðe was  
streightwaies tourned into the  
naturall body of Christe, as we  
may see here by the shephardes  
which were lay menne and not  
holy annoynted, whiche were in  
the fielde and not in the church,  
whiche had on their shephardes  
clookes, and not hallowed vest-  
mentes, whiche had but a com-  
mon stone to lay their bread on,

and

## The Relikes of Rome.

and no hallowed aultare . And here maist thou se that any laye man , if he can say the words of consecration, hauing bread laid on a stone, maye make Christes bodye as well as the priest. For if the laye men by the vertue of the words could make Christes bodye at that tyme , be thou certaine, that they be able to do the same euен nowe also , notwithstanding þ holy fathers decrees for the vertue of gods word abideth alwaies one. If the masse-mongers therfore cā make him that made thē, as their doctrine declarereth, than can the lay men likewise make their maker, and so may the laity striue with the spirituality to the vttermoste in Godmaking.

Pope Alexander the first ordeined, that the bread which the  
G.i. priest

The relikes of Rome.

prieste hath at his Masse, shoulde  
be but of a smal quantitie, say-  
inge: Thys oblation the lesser it  
be, the better it is. Durandus.

unleuened  
bread.

Pope Alexander also comau-  
ded, that the bread shoulde be un-  
leuened bread, whiche the priest  
vseth at his Masse. Plat. Sab. lib.  
concil. Polydo.

Roud cake

Reasons  
substantial  
wise and  
polistique.

Why theyr syngynge cake is  
rather rownde than otherwyse,  
Antoninus maketh this reason.  
The Host, saith he, is made roud  
after the maner of a peni, because  
Judas tolde Christe for thyrtie  
pens. Durand writeth thus: The  
Hoste is formed rounde, because  
the earthe is the Lordes, and all  
that is therin, the rounde woorlde  
and all that dwelleth in it, that the  
outwarde fashion thereof maye  
signifie him, that wanteth bothe  
begynning and endyng. ac.

Pope

## The Relikes of Rome

Pope Alexander also appoynted, that the wine in the Chalice should be mingled wyth water. Wine mis  
gled wyth  
water.  
Liber. concil. Grat. Plati. Sabel. Cronica.

Pope Honorius the third comanded, that the bread shoulde be heaued and lyfted upp aboue the priestes head at the sacringe time, as they call it, and that all the people shoulde faule downe and worshyppe it. In the yeare of our Lord. M.iij.C. xvij. Dec. iii. tit. i. cap. x. Pantaleon. Sakeryng.  
O Ante  
chuse.

Here maye all menne se, how auncient a thinge this Popeholye Sakerynge is, whiche notwithstandinge the blynde and selye shepish syngle people think to be the best part of the Masse. Verelye it is lytle more than thre hundred and thyrtie yeres olde. A deuylishe and an Idolaterous G.ij. inuen-

The Relikes of Rome.

Inuencion is it not all together  
vnlike to the settinge vp of the  
golden calf in the wildernes.

Ringing  
to the lake-  
ring.

Pope Gregory the ninth or-  
dained, that the sakeringe bell  
shuld be ronge, whan the priest  
lifteth vp the bread and chalice  
aboue his hed, to moue the peo-  
ple to behold that new foud god  
whiche is not, (as the true God  
oughte) to be worshipped in spi-  
rit and truth, but in knockinge,  
kneling, and lifting vp of hāds.  
In the yere of our Lord. m. i. c  
xxvii. Anselmus Ryd.

Pope Leo, pope Victor, pope  
Nicholas, Pope Innocent, Pope  
Honoriūs, pope Urban, Monk  
Lancfranke, monk Gratian, frier  
Thomas, frier Bonauenture, w  
suche like monstures and bellye  
goddes inuented first of all the  
God of the altare, and made of  
the

## The Relikes of Rome.

the Sacrament or holy signe of Christes body and bloud, þ true naturall, reall, corporal, carnal, substantiall, and sensible bodye of Christ God and Man, flesh, bloud and bone, senowes, guts, and loynes, no breade nor wine remaining, but the substance of bread beinge turned into þ substance of Christes natural bodi, & the substance of wyne changed into the substance of Christes natural bloude, so that we handle him with oure handes, putte him in oure mouthe, teare hym wyth oure teethe, eate hym, digest hym. &c. and partlye wyth theyz Sophistrye they perswaded, and partlye wyth theyz tyrannye compelled the people so to beleue, as the cruel and bloudy Papistes likewise do in this our age, whiche doctrine before

G iii. heard

## The Relikes of Rome.

their daies was not knowē nor  
nor hearde of in the Churche of  
Christ, so newe is the doctrine of  
their biedy god, how so euer the  
wicked and wilye Papistes be-  
witch the simple, & thowē their  
suttle sophistrye caste mistes be-  
fore the eies of the ignorant, and  
so darkeyn theyr senses and wits  
that they can not espy the truthe  
of gods woerde in this behalfe,  
which is abundantly set forthe  
thowē the great benefit of god  
in these our daies bi the diligent  
laboure and painfull traualle of  
many godly learned men, both  
in Latin & in English, unto the  
great comfort of al faithful chri-  
stians and unto the confusion of  
Antichrist and of his kingdom.  
Vercellen, concil. florent. concil.  
Roman. concil. secund. Synod.  
Eateranense.

Pope

## The Relikes of Rome.

Pope Pelagius the second or-  
dained prayinge for the deade in  
the Mass. In the yeare of oure  
Lord v.C. lxxxiii. Grat. Pla. Po.  
D. Barns.

Pope Innocent ordained, that  
the names of the deade shoulde  
not be rehearsed before the con-  
secration. Durandus.

Poope Gregory the firste put  
the Pater noster to the masse. In  
the yere ac. v.c. lxxxviii. The Pater  
noster.

Blessed Gregory , saith Du-  
rand, thoughte it good , that the  
Lordes prayer after the Canon  
should be said ouer the hoste, af-  
firminge in his register, that it is  
vnseemely, that the prayer, which  
Scholasticus made, should be said  
ouer the Euchariste, and that pra-  
yer shold be left oute , which the  
Lord him selfe had sayde, and the  
apostels likewise wer wot to say.

G.iii. It

The Relikes of Rome.

It is songe saith he, among the  
Greekes of all the people toge-  
ther, but among vs of the priest  
alone. Rat. diuin.

**The Agn<sup>o</sup>.** Pope Sergius the firste com-  
maunded, that the bread common-  
ly called the host shuld be broke  
of the priest in. iii. partes. He al-  
so ordeneid the Agnus dei, and  
willed that it shoulde songe of  
the cleargy and of the people to-  
gether at the Communyon or  
masse. In the. ac. vi c. lxxxviii.  
Plat. Durand. D. Barns.

**The pax.** Pope Leo the secōd ordaineid  
the carrying about and kissinge  
of the Pare, þ the people might  
haue somewhat to do (as it maye  
seme) while the Priest eate and  
drinke þp altogether. In þpere  
of our Lord. vi. C. lxxxvii. Platina  
fas. temp. D. Barns.

Pope Innocent the first made  
a de-

## The Relikes of Rome.

decrees, that on seleinynge feastes <sup>Priestes</sup>  
 the priestes at the Agnus should <sup>kyssinge</sup>  
 kyssle one another, but the comē <sup>one ano-</sup>  
 ther. <sup>ther.</sup>  
 people should kisse the Pare. In  
 the yeare of our Lord. iiii. C. liii.  
 Plat. Pol. Sabel. Pantal.

The author of the Postcommu-  
 nione is not knownen, saith Du-  
 rand. Platina maketh Gregori the  
 fyrist author of it. <sup>The Post-  
 communio.</sup>

The counsell Aurelionense or-  
 dayned, that the people shoulde  
 not depart out of the Church af-  
 ter Mass, tyll they be blessed of  
 the Priest. Herof cometh it, that  
 the people on the solemne feastes  
 be blessed with an emptie cuppe,  
 after that the priestes hath drōke  
 vp all the Drincke. Lib. con. durā.

Pope Alexander the first made  
 a decree, that the people should be  
 sprynckled with holy water af-  
 ter Mass be done, that the mai,  
 saith <sup>Holy wa-</sup>  
<sup>ter after</sup>  
<sup>Mass.</sup>

## The Relikes of Rome

saith he, thereby be made holye,  
pure and cleane. Grat. Plat. Sabel.

**I**hon Bishop of Portua songe  
the first Latin Mass in the sixte  
Synode y was holden at Con-  
stantinople , and that order and  
use of the Mass was than fyrt  
of all approued and allowed of  
the whole Synode, which was  
about the yeare of our Lord. vi.  
C.lxxiiii. wherof we may easely  
gather, that the popishe and ro-  
mishe Mass is not so aunciente  
and of so great antiquitie, as the  
Papistes and Romanists brag.  
And yet sence that time hath  
much wickednesse , superstition,  
and Idolatrye crepte into that  
wicked , superstitious and  
Idolatrous masse, as  
it is now used, Chro-  
nica Chronicarum.

**T**he fyriste  
latin masse  
songe.

## The Relikes of Rome.

## Certayne decrees appertaininge unto the Masse.

**P**ope Vigilius ordained, that the priestes whan they sing masse shuld tourne their faces to the Easte. In the yeare of our Lord v.C.lvi. Petrus de nat. Durand. D. Barns.

Eastward.

Pope Gelasius the first ordained, that the priestes shuld stretche out their armes and hold vp their handes in their Masses, but specially whan they say the secreates, the canon and the prefaches. In the yeare of our Lord viii.C.lxxxxiii.Durand.

Stretching  
out of ar-  
mes, and  
holding vp  
of handes.

Pope Alexander the first ordained, that one priest shuld say but one Masse in one daye. In the yeare of oure Lorde. C.xviiii.

One masse.  
Grat

The Relikes of Rome.

Grat. Plat. Sabel. lib. concil.

**Thre Masses on  
Christmas daye.**

Pope Telesphorus not wyth standyng cōmannded that on Christmas daye euerye Prieste myghte syng three Masses, and that on all other dayes no priest shoule syng Mass before thre a clocke in the morwyng. In the yere. ac. C. xxxiiij. Lib. concil. pla. Sabel. D. Barns. panta.

Pope Felix the fyfth decreed, that Priestes shoule say Mass in no place, but in that, which is holowed. The same Pope also ordeined, that none shoulde saye Mass but Priestes only, except necessitie enforced vnto the contrarye. In the yere of our Lord, ij. C. lxx. Grat. Plat. Sabel. D. Bar. Pantal.

**Negligente Masses.**

Pope Pius the fyfthe made a decree, that those Priestes which negligently and without due de-  
npcion

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nacion say Masse, shoulde be extremely punished. In the yeare of our Lorde. C. liij. Lib. concil. D. Barns. Siges.

Pope Leo the fourth enacted, Except it  
be to offer.  
that a laye man shoulde not presume to come into the Chauncel, while the priest were at Mass. In the ac. viii. c. lviii. Siges. plat.

Pope Soter ordeyned, that a priest should not saye Masse except two at the least wer present. In the vere ac. C. lxxvij. Plat. V o lat. functius. D. Barns.

Pope Symmachus ordeined, that Gloria in excelsis shoulde be songe at Masse vpon sondayes, principal feastes & saintes daies. In the vere of our Lorde. iii. C. xc. iiiij. Plat. Duran. D. Barns. Pan.

Pope Gregori the thynde appointed, that the christians should offer Dinge Grotes and Masse pens Dirige grot  
tes and  
Masse pes.

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pens) for theyr frendes soules de  
parted, and that priestes shoulde  
remēber the dead in theyr Mass-  
ses, and offer sacryfice for them.  
In the yeare of. A.C. viij. C. xxv.

Nauclerus. D. Barns.

Pope Nicholas the firste or-  
dained, that no man shoulde here  
the Mass of that priest, that is  
an whorehunter. In the vere of  
our Lord. viii. c. lxiii. Lib. concil.  
Grat. Volat. D. Barns.

The same was also decreed  
in a certaine counsell holden at  
Mantua vnder Pope Alexander  
the second. In the yeare of oure  
Lord. M. lxxii. Dist. 32. ca. Præter.  
Et. 18. cap. Si quis animodo .Dist.  
56. ca. Apostolica authoritate.

Whoremō-  
gers ma-  
tes  
not to be  
had.

Pope Gregoty the seventh, o-  
therwise called Hyldebrand ex-  
communicated al those priestes,  
that were whorehunters, & made  
a De-

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a decree, that no man should here  
an whoremongers Masse, and  
if any man contrary to his ordi-  
nance wolde presume to heare  
the masse of such a filthy fornicator,  
the same should be taken for  
an Idolatoure. In the yeare of  
our Lord.m.lxxiiii. Dist.: 6.q.7.

Pope Vigilius commaunded  
that the Canō of the masse shuld  
be red in no place , but at the al-  
ter, and of no man but of a priest  
only, yea and that whan he hath  
on his hallowed vestures . In  
the ac.v.c.liii. Chro. Achilles.

Pope Adriane the firste com-  
maunded the weast chyrches to  
put awaye all other fashions of  
massing, & only to vse that kinde  
of Massing, that Pope Gregory  
the firste ordained. In the yeare  
of our Lord.vii.C.lxxviii. Achil-  
les, Sigeb.Durand,

Pope

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Pope Innocent the thirde bearing rule, it was decreed in the councell Lateronense, that men must beleue, that althoughe the wordes which are recited in the Canon of the Masse, be not rehearsed of the Euāgelistes in their gospels, yet were they ministred of Christe, and deliuered to his Apostels and theyr successoures, and be of equall authoritie with the holy scriptures. In the yere. of. ac. M.ij.C.iiij.Dec. iii. tit. xli. capi. vi.

Pope Martine the fyreste commaunded, that the Masse should be songe openly wþt a lowde voyce. In the yeare ac. vi. C. xlij. Durand.

With lye  
and all.

Pope Tellephorus ordayned that Alleluya should not be song in the temples from Septuagesime vnto Easter eu'en, but that in

the

## The Relikes of Rome.

the masse a tracte shold be sōg  
in the steade of it. In the yeare  
of. sc. C. xxxiiii. Gui. Durandus  
Pope Stephen the first decre-  
ed, that the O<sup>r</sup>namentes of the  
Church shuld be put to no pro-  
phane vses, and that none shuld haue  
touche theym, but such as  
are holye annointed, least that  
vengance and punishment that  
fell on Balthasar king of Baby-  
lon, fall also on them, that pre-  
sume to touch holy things with  
their unholy handes. In the  
yere of our. sc. ii. C. Lib. concil.  
Guil. Durand.

Pope Gregorij the firste com-  
maunded, þ priestes shuld haue  
light at their masse, & that theyz  
shuld be set vpon the altar a cā-  
dle brenning al the masse time.  
In the yere of. sc. v. c. lxxxi. iii.  
Chro. Henricus primeus.

Candles  
brenning at  
Mass.

H. i.      Pope

## The Relikes of Rome.

Reliques.

Pope Clement ordained, that if the altare clothes or cutteins or corporas clothes be so worn, that they can no longer do service, that than they shalbe bret, and the ashes of them buried in sanctuary. For thei are saith he, holy and precious thinges, yea and reliques. Guil. Durand.

Pope Pius the first comanded, that if any of the sacramental wine should chaunce to fall upon the ground, or vpon any other place, þ priestes shold lick it vp with their tonges. In the yere. &c. c. lxxii. Concil. Durand.

Pope Stephen the first ordained, that a priest in his deuine seruice shuld use none other, but hallowed garmentes. In the yere. &c. ii. c. lvii. Sabel.

The same pope also appoynted, that the priestes shold not ad  
wear

## The Relikes of Rome.

wear their halowed garments; but only in the time of their divine seruice. fasci comp. Durand.

The counsel Agathense made a decree that the lai people shuld heare masse on the sondayes, & that none of them all shuld presume to go out of the church, till masse be al don. If any presume to do the contrary, that the Bishop shoulde put them to open shame. Lib. concil, Grat.

## Of the Sacramentes.

### Of Baptisme.



Ope Victor the firste commaunded, that Baptisme shoulde be ministered to all men indifferently at Easter, notwithstanding if any desired (necessitie

H. ii. sc

The Relikes of Rome.

so requiringe) to be baptised at other times, he ordained, that they myghte lawfullye bee baptised in all places and at all tymes, yea and that wþt anye kinde of natural water hallowed or unhalowed either by a lay man or a laywoman. In þþre of our Lorde. C. lxxxviiii. Grat. fas. temp. Lib. Cccil. Pol. D. Bar.

Pope Gelasius ordained, that Baptisme shoulde be openly ministred at Easter and at Whitsontide, yea and that frelye. In not the. ac. iiiii. c. lxxxviiit. Isido. Gra.

Aboute that time also there was a counsel holden in Spaine where it was enacted, that yongen infants (if nede were) myght be baptised on the same day þþt they now were born. Isidor in concil Pantaleone

Pope Leo the seconde ordain'd, that Baptisme myghte bee the

## The Relikes of Rome.

ministred euery day, wheras in  
the primitive churche, as it ap-  
pereth by auncient writers, the  
Sacrament of Baptisme was  
not commonly ministred but at  
two times in the yere, that is to  
say, at Easter and whitson tide.  
At which times it was solemn-  
ly & with great reuerence mini-  
stred in the presence of al the co-  
gregacion. In y.e. ac. vi. C. lxxii

Pope Gregory the first made  
it a decree, that Monkes shoulde  
not baptise, nor be Godfathers  
to children at their Baptisme.

Sabel. Pantal. D. Barns. This de-  
cree did Pope Eugenius the third  
execute. In the yere. ac. m.c. cliii  
Pope Calixt the second pro-  
nounced all suche excommuni-  
cated, as toke monye either for  
baptisinge or for burrynge. In  
the yeare of our Lord. M. C. xx

H. iii,      Ioan

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Ioan. Tilio. Volat. Pantal.

Pope Nicolas the fyrist ordai-  
ned, that the sacrament of Bap-  
tisme shoulde stand in effecte,  
al-  
thoughe it were ministred of a  
Pagan and infidel. Anno. viii. C.  
lxviii. Achilles. Dist. 4. de conse.

Pope Hyginius made a decree  
that children which were to be  
christened, shoulde haue a godfa-  
ther and Godmother for to bee  
witnesses that they were baptis-  
ed. In the yere. A.C. c. xlviij. Lib.  
concil. Sab. Pol. d. Barns.

Pope Clement the fyreste put  
oyle and creame to the baptisme.  
In the years of our. A.C. lxxxviii  
Chro. Lib. Concil.

Pope Silvester the first ordai-  
ned that al that wer Christened  
shoulde be anoynted also with  
oyle and creame. In the yere. A.C.  
vii. C. xiiij. Plat. Volat. Sab.

Pope

## The Relikes of Rome.

Pope Alexander the third or  
pained, that whan it is doubtles-  
full, whether the childe be bap-  
tised or not, he shoulde be baptis-  
ed on this manner: If thou be  
baptised, I baptise thee not a-  
gain, but if thou be not baptised  
I baptise thee in the name of the  
father and of the sonne, and of þ  
holye ghoste. Amen. In the. &c.  
M. C. ix. Guil. Durandus

Pope Leo appoynted, þ whan  
the child is either Christened or  
bischopped, he shoulde haue but  
one Godfather, be it a manchild  
or a wooman child. Concil. Guil.  
Durandus.

Pope Vrbane the second made  
a decree, that a man & his wife  
may not be godfather and god-  
mother to one child at baptisme.  
In the yere. &c. M. lxxxvii. 30.  
q. 4. cap. Quod autem.

H. iii. Pope

## The Relikes of Roma.

Pope Leo, pope Damasus, and  
S. Ambrose brought in the exorcis-  
mēs or conjurations, the be-  
nedictions and blessings with  
the other solemne Ceremonies.  
Guil. Durand.

Pope Celestine made a decree  
that neither yonge children, nor  
anye other of what age so euer  
they be, shalbe christened before  
the priestes thorow theyz cōiu-  
rations & breathinges, do drue  
the deuell oute of them. In the  
yeare of our Lord. iiii. C. xxvi.  
Dit. 4. de consecrat.

In the counsel Braccarense, it  
was ordained, that ther shold  
be no monye paide for oyle and  
creame, wherwith the infantes  
be annoyned in their baptisme.  
Lib. concil.

In a counsell holden at Car-  
thage, it was decreeed that a no-  
man

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man althoughe never so well learned, maye not presume to baptise, except necessity compelleth. Lib.concil.Guil.Durand.

In the counsell Herdenso, it was ordained, that euery priest that can not haue a font of stone, may haue any other conuenient vessell mete for that purpose. Provided alway, that it be never after caried out of þ church. Lib.concil.Guil.Durand.

¶ Of the Lordes Supper,  
otherwise called, the Commu-  
nion, or the Sacrament of Chri-  
stes bodye and bloud.



Ope Alexander the first commaunded, that only unleuented bread shold be vsed at the Lordes supper.

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Supper. In the yere. A.C. X. viii.  
lib. concil. Grat. Plat. Sab.

Before that time the bread  
appoynted for the Communion  
was indifferent, whether it were  
leuended or vnleuended. Not  
withstanding the Grekes from  
the Apostles time vnto this day  
haue euer vsed leuended bread  
in the ministracion of the holye  
Communion, as they use also  
wine only in their cup, whereas  
suche as be vnder the Pope cu-  
stomablye mingle water wyth  
the wine according to Pope A-  
lexanders decree.

Pope Anacletus decreed, that  
a Priest, whan so euer he doth  
communicate, shall haue two at  
the leaste to be partakers wyth  
him, and that such as be present  
and wil not communicate, shall  
as vngodly persones be excom-  
muni-

## The Relikes of Rome.

municate, and put out of the con-  
gregation. In the yeare of oure  
Lord. C. iiii. Grat. Plat.

In the counsell Antiochen it  
was likewise agreed, that such  
as were in the Church, and wer  
present at the comon prayers, &  
had the preachinge of Goddes  
word, and yet refused to receive  
the Lords sacrament, thei shuld  
be taken for none of the nomber  
of the true Chzistians. Lib. cōcil

Pope Zepherinus appoynted  
that all that professe Christe, or  
beare the name of Chzistians,  
beinge of the age of twelue or  
thirtene yeres, shuld at the least  
once in the yeare (as at Easter)  
receiue the sacrament of the bo-  
dy and bloud of Christe. In the  
yeare of our Lord. ii. C. iiii. Plat.  
Sabel. Volat. Pantal.

Pope Fabian commaunded, þ  
every

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euery christian shoule receiveyn  
sacrament of Christes bodi and  
bloud thrise in the yere , that is  
to say , at Easter , at Whitsontide  
and at Christmasse . In the yere  
of our Lord . ii . C . xli . Euse . Plat .  
Sabel . Volat . Pantal .

In the counsell Agathense it  
was decreed that those seculare  
men , which did not receiveyn the  
communion at Christmasse , Ea-  
ster and Whitsontide , shuld not  
bee taken for true Catholikes .  
Lib . concil .

There is a decree , as Guiliel-  
mus Durandus writheth , that such  
as ought to receiveyn the Sacra-  
ment at Easter , muste abstaine  
ab amplexibus , that is to say , frō  
geuing their wiues the due be-  
neuolence , as S . Paul calleth  
it . iii . daies afore , and . iii . or . v .  
or . vii . daies after . Rat . diuin .

In

## The Relike of Rome.

In a certain counsell holden  
at Rotomage, it was decreed,  
that the sacrament shuld be ge-  
uen neither to lay man nor to lay  
woman in their hands, but that  
the minister shuld put it in their  
mouthes contrary to the vse and  
practise of the primatiue church  
and many hondred yeres after.  
Lib.concil.

Of receiving the Sacra-  
ment vnder both kindes accor-  
dinge to Christes insti-  
tution.



Op[e] gelasius ordain-  
ned, that al Christi-  
ans, be they spiri-  
tual or temporall, as  
thei term the, shuld  
receiue þ sacrament  
of the body and bloud of Christ  
in bothe kindes accordinge to  
Christes

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Christes institution. And if that  
any wold not so receive it, þ same  
should abstain from the whole.

In the. A.C. iiiii. C. lxxviii. Dist. 2  
De consecrat. cap. Comperimus.

In a certain general counsel  
helden at Basille; it was conclud-  
ed, that according to Christes  
institution the Lay people; also,  
should receive the Sacrament  
vnder bothe kindes. And thys  
decree was not only established  
by the authoritie of the Empe-  
roure Sigismund, and the con-  
sent of the other noble and lear-  
ned men, but also confirmed, ap-  
proved and allowed by Pope  
Eugenius the fourth, aboute the  
yere of our Lord. m. iiii. c. xxvi  
Lib. concil.

Not onli in þ primitive chur-  
che but also in the time of. S. Ci-  
priane, S. Hierome, S. Ambrose, S.

Austen

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Austen. S. Iohn Chrysostom. sc.  
and many hondred yeres after,  
the Lay people receiued the sa-  
crament vnder both kindes; as  
they likewise had the sacramen-  
tal bread geuen them in theyr  
handes; and not put in theyr  
mouthes, as the papistes vse in  
these oure daies. Are not these  
the wordes of S. Ambrose vnto þ  
Emperoz Thicodosius, whan he  
wold haue received þ sacramet,  
coming blustering & bloing frō  
shedding innocēt blud. o emperoz  
saith he, how shalt thou w̄ suchē  
hands take the holy body of the  
lord: with what folish hardines  
shalt thou receive in thy mouth  
the cup of þ precious blud, seing  
þ thow þ madnes of thy wor-  
des so much blud is wrongfully  
shed: vñ men, saith þ history  
wer slain at the comauidement

of

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of the Emperour. Tripait. histo.  
lib. ix. cap. xxx. That this Em-  
peroure Theodosius was a laye  
man, the Papistes them selues,  
I am sure will confess. Here thā  
learne we two notable thinges,  
one is, that in the tyme of S. Am-  
brose the Laye people according  
to Christes institution, recea-  
ued the Sacrament vnder both  
kordes. The seconde is, that the  
laye people also had the Sacra-  
mentall breade genen them into  
theyr handes of the Ministers;  
and not thruste into their mou-  
thes, as the massyng Papistes  
use at this daye. But this godly  
plante of Christ hath that wilde  
Bore of Rome with his Antichri-  
stiane and fylthie pygges rooted  
up, subuerted & destroied. Take,  
eate, saith Christ. Drinke ye all  
of this, saith Christe. Mat. xxvi.  
Marke.

## The Relikes of Rome.

March. xiiii. Luke. xxii. i. Cor. xii.  
All sayeth he, and not priestes  
onely, as followeth.

The cuppe of the misteries of  
Christes bloud was so steelely suf-  
fered before the tyranie of the Ro-  
mythe Byshoppe, that not onelyt  
it was ministred to auncient peo-  
ple, but also to young children, as  
the monumentes of the olde wyp-  
pers doe manyfested declare. Cyl-  
prion. Sermo de Lapsis.

Pope Iulius the first comman-  
ded, that the people shoulde re-  
ceave the misteries of Christes  
body and bloude, accordyng to  
Christes instituciō, both the bread  
and the cuppe, one settall from  
the other, as the apostle saith, let  
a man examine hymselfe and so  
cate of that bread, and drinke of  
that cup. In the yeare of our lord  
iii. C. xxvii. de conse. dist. ii. Gal. ii.

1. Cor. ii.

J. i. Cum

# The Relikes of Rome.

**C**um omnes, & dicitur in scriptura  
The Grekes, the Ethiopes and  
the Bohems (as y historiez make  
mention) haue vnto this day al-  
ways obserued and kept the au-  
cient and Apostolique maner of  
receauinge the Sacrament un-  
der bothe kyndes accordinge to  
the institution and ordinaunce  
of the Lord Christe, by no mea-  
nes obeyng the wicked decree of  
the Bishoppe of Rome vnto the  
contrary.

## ¶ Of receiuyng the Sacra- ment vnder one kynde af- ter the Popes invention.



One Innocent the iii.  
(as some wryte) dyd  
first of all forbid in the  
counsell Latcrane, that  
the lay people shold receave the  
holye Communion vnder bothe  
kyndes, aboute the yeare of oure  
Lord

1510

## The Relikes of Rome?

Lord. M.ij.C. xv. Other affirme  
 (whiche I iudge to be most true)  
 that, that wycked decree of ta-  
 king awaye the cuppe of the mi-  
 stery of Christes bloud from the  
 laye people contrary to Christes  
 institution and commanademēt  
 was fyrt of all confyrmēd and  
 estableshed in a counsell holden  
 at Colstāce, the xii. feßion, whete  
 the moſte famous Clerke John  
 Wicklife our countreman was  
 condempned for an heretike, and  
 the two godly lerned men John  
 Husse & Hyeronim⁹ de praga wer  
 moſte cruelly and moſte vnjustly  
 murthered, and bret of the blou-  
 die Papistes notwithstandinge  
 he Emperoures ſafe conduicte  
 or denying the popiche article of  
 Transubſtāiation & maintaining  
 receauing of þ sacramēt vnder  
 oþr kindes. In þ.ac. M. ccce. xv

I.iij. This

## The Relikes of Rome,

This is worthy to be noted,  
that the Papistes them selues in  
this their devilish decree confesse  
and graūt, that Christes institu-  
tion is, that the people should re-  
ceave the sacrament vnder both  
kinds, and that in the primitive  
Churche, all the Communicates  
did not onely receave the mystery  
of Christes body, but also the mi-  
sterie of Christes bloud, one sev-  
rall from the other accordyng  
to the institution of Christe. And  
notwithstāding these premisses,  
they streightly charge and com-  
maunde that from that tyme for-  
warde, none of the laytie shal  
receave the Sacrament, but on-  
ly vnder the kinde of breade, and  
that they must beleue certenly,  
by no meanes doubte, that the  
whole body and bloude of christ  
is truelye conteined as well v-

De

## The Relikes of Rome.

ter the kinde of wyne. And who-  
 ever from that time forth shall  
 presume to receave the Sacra-  
 ment vnder both kindes (except  
 he be an holy annoisnted) & think  
 of this Decre otherwise then well  
 he shalbe taken, adiudged, con-  
 demned and punished like an he-  
 retike, according to the appoint-  
 ment of the ecclesiasticall lawes,  
 that is to say, brente to ashes. O  
 voluisse and bloudye Antichris-  
 tites. A Christen man to be mur-  
 dered for obeyng the commaun-  
 ment of Christ, yea and that of  
 whiche wyll be taken for the  
 reades of Christes Churche, and  
 whiche oughte rather to shedde  
 heys owne bloud, then that anye  
 note or title of Gods wozd should  
 lefft vndone. O tyzany incom-  
 parable. It is not laweful either  
 to put to, or to take oughte from

I.iii.      the

The Relikes of Rome .

the testament of a mortall man,  
if it be once allowed , & shall the  
vile donghylles of the earth pre-  
sume to alter the blessed and e-  
verlasting testament of the only  
begotten Sonne of God, which he  
sealed with his most precious  
bloud, & deliuered to his church  
to be inviolably kept vnto his re-  
turne? Drinke ye all of this, say-  
eth Christ, & not ye smered shor-  
lynges onely.

In a counsel holden at Basil,  
it was decreed , that not onely  
the lay people, but the priestes al-  
so, whan they them selues make  
not Christ, should communieat  
vnder one kynde . In the  
pere of our Lord, M.

iii. C. xxvii. Lib.

concil.

## The Relikes of Rome.

## Of Confirmation or By-

ishopping of Chyldren.



Ope Melchiades affir-  
meth, that the Bishop-  
pyng of Children is a  
greater and a moore  
worthy Sacrament, than the Sa-  
cramente of Baptisme, whiche  
Christe hym selfe instituted. In  
the yeare of our Lorde. iii. C. v.  
Distinct. v. de consecracione Cap. De.  
his vero.

Pope Clement the first, ordai-  
ned fyreste of all the confirmation  
or Byshoppyng of chyldren, and  
commaunded that the chyld be-  
yng once baptised, shoulde asso-  
ne as is possible be Byshopped.  
For saith he, he is no perfect chri-  
stiane, which not of necessite, but  
of negligēce or of set purpose lea-  
veth this undone. In p yere. ac.  
i. lib. concil. fas. tem. pol. pant.

I.iiiij. Some

The Relikes of Rome.

Some attribute it to Pope Silvester the first whiche liued in the yere. ac. iii. C. viii. pla. volat. D. Barnis.

Thafoz said Pope also instituted, that none shoulde consecrate the Oyle and Creame, but Byshoppes, and that they lykewyse shoulde confirme children. Plat. vola. &c.

In the councell Meldense it was ordayned, that Byshoppes shoulde be fastynge, whan they confirme children. De consecrat. dist. v.

In a councell holden at Aurelia, it was decreed that the Sacrament, as they cal it, of confirmation should be geuen to suche young ones as were of perfecte age, as. xii. or xv. yeares old, and to suche as were come to mans state, and that al such, before thei

be

## The Relikes of Rome.

be confirmed, shoulde be shriden  
and come fasting to their bishop-  
pinge. Lib. concil. Durand.

In the cousell Toletane it was  
ordeined, that none oughte to be  
twise confirmed, no more thā he  
ought to be twise Baptised. Lib.  
concil. Guil. Durand.

## Of Auricular con- fession.



Ope Innocent the  
third ordained au-  
ricular confessyon  
in the counsell La-  
teronense, and com-  
maunded that all

Men, women and children, euen  
so many as are of age, shal at the  
leaste once in the yeare confesse  
their synnes to their owne Cu-  
rates. In the yeare. ac. M, cc. xv  
Paul, Phrig, Massæus. pol. &c.

Tha-

## The Relikes of Rome.

Thaforesaid Pope also made  
a lawe, that if any Priest did bet-  
ter, disclose or tel abrode the con-  
fession of any man, he shoulde be  
thruste in a monastery to doe pe-  
naunce all the time of his lyfe.

Dc.v.cit.xxx.ca.xii.

Pope Gregozy made a lawe,  
that no confessoz or ghoslye fa-  
ther shoulde bewray any mannes  
confession ether by beck, signe, to  
ken, word, or by any other mea-  
nes dist. vi. de penitentia. Can. sa-  
cerdos. Ansel. Ryd. fas. temp.

A point of  
brauery.

In the Greke church ther was  
a certen kynde of Auricular con-  
fession vsed of suche as shoulde re-  
ceave the communion more than  
a thousande yeares past. Before  
they came to the Lordes Table,  
their maner was to go vnto the  
Minister, to learne of hym the  
right vse of that hollye mistery.  
howe

## The Relikes of Rome,

howe they myght prepare them  
selues to come worthely vnto it:  
again, if any thing troubled their  
conscience, to declare it to a god-  
ly learned Minister, and to aske  
his counsell and advise in the re-  
dresse therof, as y maner at this  
present is in diuers places of Ger-  
many, where the Gospel is prea-  
ched. Under the cloke of this au-  
ricular confession, muche mis-  
chief was wrought, in so muche  
it was proued, that a certayne  
Deacon did moste shamefully a-  
buse a noble citzens wife diuers  
times whan she came vnto hym  
to be cōfessed. Whiche thing whā  
Nectarins bishop of Constantino-  
ple perceiued, he vitterly abrogat-  
ed & put awaye that auricular  
confession, leauinge the cōmuni-  
cantes to their owne cōsciences.  
In the yeare. ac. iii.c. iib. Hist.  
trip. lib. 9. cap. 5. Paulus Phryg.

# The Relikes of Rome.

## Of Priesthode.

Priestes  
placed.

Priestes ho-  
med.

Newt Ch: i:  
ges.

Dope Anacletus ordayned,  
that there shold be priestes  
set in euery citie, towne and  
village to teach the people Gods  
woorde and to minister the Sa-  
crametes. He ordeined also, that  
priestes shuld be honored aboue  
all men, and that they shold not  
be vexed or troubled, but borne  
withal and reuerenced of all men,  
and whan anye priestes were  
made, that they shold be solene-  
ly and openly made. In the yere  
of our Lord, C. iiii. lib. concil. pla-  
fasc. temp. D. Barns. He made a  
decree also, that all such as back-  
bite or slander any priest shold  
be excommunicated. for saith  
he, he that slaudereth a priest,  
slandereth Christ. for priests  
wythoute doubt are Christes.

Lib.

## The Relikes of Rome.

Lib.concil.

Pope Gaius made a decree, that none shoulde be made a Prieste, excepte he were fyoste a Dozekeper, secondely a Reder, thyrdly a Coniurer, forthly an Achorite, a Lighter and carier of Candels, fyftelye a Subdeacon, syxtely a Decon, and seuenthly a Prieste, and finally a Bishoppe, if he can come by a bishoprike. In the yere of our Lord. ii. C. lxxiii. Plat. Chro. sal. temp. D. Barns.

Pope Siricius ordeined, that priestishe orders shoulde not be geuen altogether at one tyme, but at sondry tymes. In the yere of our Lord, iii. C. lxxxiii. Plat. Sabel.

Pope Boniface the fyoste istitute, þ no man shoulde be made priest, before he be. xxx. yere old. for Christe, sayeth he, was. xxx. yere

## The Relikcs of Rome.

yeare old, before he toke on hym þ  
offise of preaching. In the yeare  
A.C. viii. t. xviii. sab. sigeb. Chro.

Priestes  
age.

Pope Zacharias notwithstanding  
ding made a decree, þ if necessiteye  
requirereth, priestes shuld not only  
be made at. xxx yeres old, but al-  
so at. xxv. In the yeare A.C. viii. t.  
xxviii. Dist. 79. si triginta.

Pope Gelasius the fyriste com-  
maunded, that priestishe orders  
shoulde geuen only. iii. tymes  
in the yere, yea and that on Sa-  
terdaye. In the yere A.C. iii. t. iii.  
Isidor. volat. D. Barns.

Pope siricius, of whome we  
spake afore, decreed, that al those  
men, that were twise maried or  
wedded a widowe, shoulde be no  
priestes. Isidor. Plat. Pantal.

Pope Gelasius the first of who  
also we spake afore, ordeined þ  
none that were twyse married,  
Should

## The Relikes of Rome.

should be admitted vnto ecclesiastical orders without the bishop of Romes dispensation. Chron. D. Barns.

Pope Anastasius made a lawe, that none that was lame or meined, or wanted anye of his membris, shoulde be amitted to bee a priest. In the yere of our Lord. iii. c. iiii. Grat. sab. plat. pol.

Pope Anicetus, forbade fyfte prelates fall preistes to haue beardes bearded long syde heare. In the yeare fypden. foure Lord. C. lviij. sabelli. Lib. concil. Petrus de nat. Some attribute this decree to Pope Inacletus; plat. pol. Massæus.

Pope Anicetus also commanded, that preistes crownes shoulde bee shauen, not foure horned, sayeth hee, lyke vnto Symon Magus, but as rounde as a bowle lyke unto Symon Petrus,

## The Relikes of Rome.

Symon Petrus, to put the priestes in remembraunce, that they should despise this world, and set al theyz minees vpon the heuenly crowne. Petrus de natalibus Christi. Massæus. D. Barns.

Priestes  
apparell.

Pope Zacharias was the Inuentor and fynder out of the poppythe Priestes apparell, as their longe gownes, typpettes, fowr horned cappes. &c. In the yeare of our Lord. vii.e. xxxvii. Chro Achilles. sal. tcmpl.

Pope Innocent the secōd made a decree, that no manne shoule strike a Priest. For it is written touche not myne annoynted. If anye man contrarie to his commaundement did presume to smite the annoynted chaueling, he pronounced him excommunicate ipso facto and accursed, and that by no meanes he could be absolved.

(excep)

## The Relikes of Rome.

excepte he stode in daunger of  
death, but onlye of the Pope of  
Rome. In the yeare of our lord  
M. C. xxviii. Causa. 17. quest.  
Si quis.

Pope Eucharistus enacted, þ  
priestes shuld not be disquieted  
nor euil entreated of the laitie,  
but that they shoulde be had in  
þe reuerence and honoure. In  
the yeare of our Lord. C. x. Isid.  
hro. tom. 3. concil. Pol. Pantal. The  
like decree harde we afore made  
nade by Pope Anacletus.

Pope Pontianus ordained, þ  
priestes shoulde bee accused of  
none, but onlye of priestes and  
com. bishops. In the vere of our lord  
C. xxx. Grat. Isid. Pantal.

Pope Fabiane also made a de  
cree, that neither priestes shoulde  
at þe be admitted to accuse the laitie,  
nor the laitie þ priestes. In the  
K. i. yeare

The Relikes of Rome.

Yere of our Lord. vi. C. xl. Caus.  
12. quæst. 7. Sicut. i. 10. In adam  
yis Pope Boniface the eight in a  
generall counsell made a decree,  
That tempoz all rulers shuld not  
charge the priestes with anye  
skinde of paymementes: if they did  
that the priestes shoud pay the  
same, excepte the Pope gaue  
them licence. In the yere of ac  
c. M. viii. C. Pol. lib. 17. Angl. hist.  
xviii. Pope Nicolas fyfth ordained  
that no temporall man, were he  
king or Emperour, shoud haue  
ought to do with those thinges  
that appertaine unto priestes.  
In the. viii. C. lxviii. Ansel. Ryd.

Pope Urban the second enac  
ted, that the priestes shoud pay  
tribute to the hier powers for  
the defence of the countrey. In  
the yere of our Lord. M. lxxv  
123. quæst. cap. Tributum. 5. 19. 19  
900 C. 11. 46. Pop.

## The Relikes of Rome;

Pope Gregory the fourthe  
made a decree, that priests shuld  
be fre from all kinde of worldly  
bondages, tares, paynements. &c.  
In the yere of our Lord viii. C.  
xxiiii. Plat. Sabel.

Thaforesaid Pope also in a  
certaine counsell ordained, that  
all the Clergy bothe Bishops  
and Priests shoulde laye aside  
all costlie apparell, and by no  
meanes were ringes, precious  
stones, gold, syluer, or any such  
like sumptuous ornainets, but  
hould help and sober apparell af-  
ter the example of Christe and  
of his Apostles. Plat. Ioah, Til.  
in Chro. Gal.

Pope Benet the thyrde com-  
maunded, that Prester shoulde  
wals in an oder, & wote appa-  
rel mete for their degres. In the  
yere. &c. viii. Calixt. Faschi temp.

B. ii.      Pope

The Relikes of Rome.

Pope Leo the ninth appoynted y the priestes houses shalbe built ne unto the Churches.  
In the yeare of oure Lord. M.  
xlii. 12. q. i. cap. Necessaria. Naunclerus. D. Barnes.

Pope Symmachus ordained, that a Priest shoulde keepe no woman in his house, except she were his kinswoman, his mother, his sister, or his wife, whiche he ought godlye to governe. In the yeare. A.C. iiiii. C. xciiii. Vol. Dist. 81. cap. Volumus.

Pope Zozimus ordained, that priestes shoulde be no Tauerunghunfers, nor yet sell wine them selues. Againe, that no bondman shoulde be made a priest, except he were first made fre of his Lord. In the yeare of our Lord. viii. C. xvij. a. temp. Chro. Pope Liberius made a lawe

## The Relikes of Rome.

that no priest shuld forsake his  
cure for any persecucion or trou-  
ble, though death shoulde ensue,  
accoordynge to thy s sayinge of  
Christ. A good shepherd geueth  
his life for his cheepe . In the  
yeare of oure Lorde. iii. C. lli.

Ansel. Ryd.

In the counsell Toletane the  
hirde , it was decreed , that at  
priesters tables there shoulde be  
no idle talke, nor tellyng of wa-  
ton tales, but reading, hearing  
and talking of the holy scriptures.

Lib. concil.

## ¶ Of Matrimonie.

**O**ope Eucharistus  
made a law, that al  
preuy contractes of  
Matrimonye, that  
wer made without  
R. iii. the



The Relikes of Rome.

the consent of the parents shuld  
be of no force, and that the man  
and the woman shoulde be open-  
ly married together in the church  
of a priest before the congrega-  
tion, or els the marriage to be ta-  
ken as incestuous and abhomi-  
nable. In the yere of our Lord.  
C. Lib. concil. Polli. Doctor  
Barnes. Pantal.

Poope Martine the fyfte or  
deined, that the man and hys  
wyfe shoulde not lye together,  
before the Priest haode blessed  
them and hallowed theyr bedde.  
In the yeare of our Lord. vi. C.  
xliii. Chro.

Poope Theodorus did inhibite  
firste of all, that a man myghte  
not marry that maide, to whom  
his fathet was Godfather. In  
the yeare of oure Lorde. vi. C.  
xxxi. Sab. Grat. 1. gvd. I. in  
fuge. III. & Pope

## The Relikes of Rome

Pope Fabiane made a decree  
that no man shoulde marry anye  
of his kindred within the fyfthe  
degree. In the yere of our Lord  
ii. C. xli. Grat. Sabel. Volut. Plat.

Pope Iulius the fyre made a  
lawe, that no man shoulde mara  
ry ani of his kinred vnto the se  
uenth degree. In the yere of our  
Lord. iii. C. xxxvi. Caus. 35. q. 39  
Nullum. Pol. Pantal.

This lawe was afterwardes  
confirmed by Gregory the first  
Pope Innocent the thirde disa  
lowinge þ decrees both of Pope  
Iulius and of Pope Gregory re  
nued the decree of Pope Fabian,  
licensing al men to marry from  
the fourth degree upward, as it  
is specified in a decree, that be  
guineth, Non debet. In the yere  
of oure Lord. viii. C. xv. Pol.  
Paul. Phryg. Pantal. O. d. 2. 111322

B. iii. Pope

The Relikes of Rome.

Pope Honorius the third or-  
dained, that if any woman wold  
come and declare before the or-  
dinary, that her husband is not  
able to geue vnto her the due be-  
nevolence, althoughe it be thre  
yeres after they haue bene ma-  
ried, she shall be separated from  
her husband. In the yere. A.C. M.  
iii. Cxxiiij. Decretal. 331 q. 28.

Pope Nicolas the fyfth decre-  
ed, that no mariage ought to be  
solemnised in Lent tyme. In the  
yeare of our Lord, viii. C. lxiij.  
Chro. Grap.

Ther is also a decree made in þ  
counseil Hierdensc, that from Sep-  
tember syng vnto the Octauies of  
Easter, and iii. wekes before þ  
feast of. S. Iohn Baptisþ other  
wise called Midsomer, again,  
that from Aduent vnto Twelf-  
tide after Christmasse, mariage

C. p. 100  
in

## The Relikes of Rome.

in no condicōn maye be solem-  
nised. If any presume to marry  
in those forbide times, y popes  
lawe is, that they shall be sepa-  
rated. 3. q. 4. cap. Non oportet.

Pope Gregory ordained, that  
that man, whiche sleapeth with  
his wife may not enter into the  
church, before he hathe washed  
him selfe with water, and made  
him self cleane. Caus. 33. quest. 4.  
Vir cum propria.

C Of Annoylinge or  
extreme vncion.

Pope Felix y fourth  
did institute, that  
such as were in ex-  
tremes and like to  
die, shoulde bee en-  
noyled. In the yere  
of our Lord. v.c. xcv. Yol. Pol.  
Chro.

## The Relikes of Rome.

Chro. D. Barns Pantal.

Pope Innocent the fyrt ordene  
ned also that the sicke shold be  
anoynted with oyle beinge a-  
fore consecrate of a Bishop. In  
the yeare of our Lord. iiii.C.iiii  
Petrus de nat. D. Barns.

The begin-  
ninge of the  
doctrine of  
Transub-  
stantiation.



¶ Of the Sacrament  
of the Altare.  
¶ Ope Innocent the  
third assembled at  
Rome in the coun-  
sell Latromense a  
woderful swarne  
of sp̄itual sme-  
red shorelings to the nombre of  
xii. hondred and odde, whereof  
vii. hondred at the leaste were  
Monkes, friers, chanons and  
such other monckish molstures,  
which with one consent for the  
mainstenaunce of the beastlye  
dlenes

## The Relikes of Rome.

dlenes and idle bestlines, deuised and confirmed the doctrine of transubstantiation, making it an article of our faithe, to beleue in pain of damnacion, that after the priest hath whispered ouer the bread and wine a fewe latin words, the bread is turned into the natural body of Christ, flesh, bloud and bone, senowes, guttes and lopnes, euен as he was borne of Mary the virgin and haged on the crosse. Againe the wine is turned into the veri natural bloud of Christ, whiche he received of Mary the virgin & was shed for our redempcion, on þ crosse, no substance of bread & wine remaining, but the very substance of bread & wine turned into the natural substance of þ bo dy and blud of Christ, only þ ac-  
cidets of bread & wine remaining

This

The Relikes of Rome.

Thys inconstre of Transsubstan-  
tiation was hatched and  
brought forth by Antichrist and  
his chaplains, in the yere of our  
Lord. M.ii c. xv. Decre. de sum-  
ma trinitate cap. firmiter. But  
as this doctrin of transsubstan-  
tion was unknown to þ church  
of Christe before that wicked &  
unlawfull assembly of that be-  
neficious dragon Pope Innocent  
and his pestilent papistes, euen  
so likewise from the beginning  
unto this day would the church  
of the Grekes: never receiue it,  
but abhorred it as a newe and  
straunge, yea as a detestable and  
damnable tradicion of Anti-  
christ; as they in like manner  
wolde never admit that wicked  
tradicion of receiuing the sacra-  
mente vnder one kinde; nor the  
damnable and detestable decree of  
the

## The Relike of Rome.

þ single life of priests, although that Romishe Antichriste with his sectaries haue soughte all meanes possible to bryngre it to passe.

Pope Nicolas the second de-  
creed that the bread and þ wine  
which are set vpō the altare, are  
not only after the consecration  
the sacramentes of þ body and  
bloude of Christe, but they are  
also the very self same body and  
bloud of our Lord and saviour  
Iesu Christ, that was borne of  
Mareye the virgine, so that the

very body of Christ is ther true-  
ly and vnfainedly handled of þ  
priestes handes broken & torne  
on peces with the teethe of the  
faithful. In the yere of our lord  
M. l. viii. De consecrat. dist. 2. Ez-  
go Berengarius.

Pope Honorius the third did  
not

The sacra-  
ment of the  
altare after  
pope Nico-  
las doctrin  
is the natu-  
rall bodye  
and bloude  
of Christ:  
Sed per  
quam res  
gulam?

The Resikes of Rome.

not only comand that the sacrament of the altare shoulde be worshipped and kneeled vnto of the people, but also that it shuld be borne unto the sick after a most comely sorte withall reverence and honour; yea and that with candlelight also, though it be at the none daies. In yere  
of our Lord M.ii.C. xvi. Dec.  
xixit. i. capitulo p. dotal.

Pope Innocent the thirde ordained, that the sacrament of the altare shoulde be kepte in the Churches continually vnder locke and keye, to the entent to be in a readynesse at all tymes, leaste, saith he, they that are sycke shoulde wante that spiri-  
tual confort in the troublesome time of deathe. In the yeaire of  
our Lord M.ii.C.xv. But in the primitive church  
there

## The Relike of Rome.

there was no such reservation & keeping of the sacramental bread either for the sick or for the hole as it is at this present. For in the apostles time & many yeeres after, if any breade remained of þ communion, it was not reserved & hanged vp in the prie to be worshipped, as þ vse is amonge vs broughte in by the deuile & Anti-christ, but it was geue to þ pore people to eat. And in the tyme of Hesychius and of Origen (as their comentaries upon Leuiticus do testify,) the bread þ remai ned of the Communion was brente. And Clement Pope of Rome made a decree, that if any of the sacramental bread remai ned after the Lordes Supper was done, the clearest shold not reserue it to bee hanged vp and worshipped, but consume and

The Relikes of Rome.

and eat it. De consecrat. dist. 2.

Pope Julius the first appoynted, that the sacrament of the altare shuld not be ministred with milke. Anno. iii. C. xxxvi. Durā. Notwithstanding we rede, that in the time of pope Innocent the viii. it was suffered that þ pries-  
tes of Norducgia myghte singe masse with water for wante of wine. In the yere. sc. M. iiii. c. lxxviii. Matth. Pol.

Pope Innocent the thrid bearing rule it was ordained in the counsell Latronense, that whan so ever the Sacramente of the altar is carried about, ther shuld be borne before it a bel ringing with a light to cause the people knele downe and worship it. In the yere of our Lord. M. ii. c. xv Iacobus de Vilaco.

In the counsell Arelatense it  
was

## The Relikes of Rome.

was decreed, that if anye priest were negligente in kepinge the bodye of Christe, so that eyther mouse or anye other beaste did eat it, the prieste shold for hys offence do penaunce xi. dayes.  
Dist. 3. De consecrat.

In þ counsel Remense it was instituted, that wheres as afore the maner was for the priestes oftentimes to deliuere the sacrament of Christes body and blud to lay men and to laye women, yea to childre for to beare it vnto the sick, the priestes from thensforth shuld no more so do, but beare it them selues vnto them, saying, that it is an horribile & detestable thyng for such to carry the holy body of þ Lord to the sick, whiche are forbidden to come into the chauncell, or to approache nre vnto the altare. Excepte to be to offert.

L.i. De

The reliques of Rome.

De consecrat. Dist. 2.

¶ Of the Ceremonies  
of the Churche.

Albertus  
in libro de  
Missæ my  
sterijs.

The vse among the Christi-  
ans was fyſte of all, that  
so many as came together  
into the church daily for to prai,  
and to heare the worde of God,  
the same shuld also daili receiue  
the Communion together. But  
whan the multitude that profes-  
sed Christ began to encrese and  
waxed very great, so that order  
could not conueniently be kept,  
the aunciente fathers of Christ-  
ies church made a decree, that  
all shoulde communicate on the  
sondaies, and be no moxe bounde  
vnto the dailye communion, as  
they wer tofore. And hereof com-  
meth this sentence of. S. Austen.  
Daily to communicate, I neither  
commende nor discommende, but

## The Relikes of Rome.

on the Sondayes to receiue the communion, I wold counsell al men. Whā this receiuing of the communion euery sonday was not done wyth suche deuocion, sobrietie & grauitie, as it ought to haue bene, but thoroþ the oft coming vnto it much dissoluçō and lighnes was shewed of divers people: the elders of Christes church thought it mete for þ present to take away the maner of cōmunicating euery sonday, & to appoynt, þ the christians shuld receiue the communio together shrise in the yeare, at Easter, at whitsōtide, & at the feast of christes nativity. But whā this order also was not dueili & reuerēt obserued, it was iudged mete the people shuld cōmōlī receiue þ Lordes supper but once in the yere, that is to saye at Easter, &

A. ii.      that

The reliques of Rome.

that in the stead therof because  
the remembraunce of Christes pas-  
sion & death shuld not be forgot-  
te, nor his blessed body breking  
& precious blud sheding fal fro  
the remembraunce of the people,  
which is preached, declared and  
set forth to the faithfulat y lords  
supper by breaking and eating  
the bread, and by pouring out &  
drincking the wine: the fathers  
of Christes church instituted y  
ceremony of holy bread to put y  
people in remembraunce of Chri-  
stes body breking, that as they  
se the bred, which is distributed  
euery s̄day of the minister bro-  
ken on many peces, so thei shuld  
set before the eies of their mind  
the breking of Christes body on  
thaltare of the crosse for the re-  
missio of their sinnes, & addresse  
thē selues to be thāckful to God

Holy bread  
why it was  
instituted  
at the be-  
gynnyng.

## The Relikes of Rome.

the father for so inestimable &  
 exceeding great benefites geuen  
 unto thē in the deth of his sōne.  
 And this ceremony of holy b̄red  
 at that tyme was not only mini-  
 stred to þe people of the godly pa-  
 stors, but it was also every son-  
 day preached & declared unto thē  
 what þe ceremony signified, and  
 wherfor it was instituted of the  
 rulers of christes churche, euē to  
 put thē in remembrance of Chri-  
 stes body b̄reaking on thaltare of  
 the churche for the forgeuenesse of  
 their sinnes. And it is not to be  
 doubted, but þe godly ministers  
 in those daies did with sorrowful  
 hart minister that ceremony to  
 þe people, forasmuch as they for  
 their unthankfulness & dissoluciō  
 of life were deprived of the holy  
 communio, & fed with a ceremo-  
 ny of manys iuencion, and dili-  
 gently

## The Relikes of Rome.

lighely exhorted the people so to  
frame their lives according to  
rule of gods word by the elders  
of Christes church seing theirre  
pentance & amendment of life,  
might therbi be occasioned to re-  
store unto the the holy & blessed  
communion which is þ partaking  
of þ body & blud of Christ: thus  
was þ ceremony not altogether  
unprofitable to the people of þ  
age. But it is in these our daies  
far otherwise. for the ceremonie  
in the popish churches is stil re-  
tained, but who knoweth the sig-  
nification & meaning of it? The  
bread is eueri soday distributed  
but how oft is þ death of Christ  
preched? It is now becom a cere-  
mony dum, & bitterly unprofita-  
ble, yea wicked & abominable,  
as al thother popish ceremonies  
are likewise. for wheras it was  
instituted to put the people in re-

## The Relikes of Rome.

mēbrāce of Christes body brea-  
king, þ priestes dele it vnto this  
end, þ the people eating thereof  
shuld beleue to receiue health &  
saluaciō both of bodi & soul. for  
these are the wordz, whiche they  
use in hallowing of the b̄ed, as  
thei term it, as though þ papists  
þ their coniuratiōs could make  
the creatures of God more holy  
thā God hath alredy made the.  
Bñdic dñc hāc creaturā panis, qui  
bñdixisti quinq; panis ī deserto, vt  
omnes gustates ex his recipiant tā  
corporis quam animæ sanitatem.  
Whiche is thus in english: Blesse  
O lord, this creature of breade,  
whiche didst blesse. þ loues in the  
wilderernes, þ al þ tast of the, maie  
receiue helth both of bodi & soul.  
What other thiȝ is this, thā to at  
tribute þ vertue of our saluaciō,  
to a pild & begerli ceremoni, whi  
che alone is due to þ inere grace  
of God thorow faith in the deth

## The Relikes of Rome.

of Christe: If we maye obfeine  
health bothe of bodye and soule  
by their bewitched breaðe, than  
was Christe promised , gellen,  
conceaued , borne, circumcised,  
persecuted, and put to death for  
oure synnes in hayne, yea, than  
was Christe of God the father  
made vnto vs. Wisedome and  
ryghteousnes, and sanctifyng  
and redēption in hayne, O blas-  
phemous Papistes.

C. Lox. I.

Holi water

Pope Alexander the syxte (as  
the Papistes fayne) ordyned  
water mingled with salte to be  
hallowed and afterward sprin-  
keled vpon the people to put a-  
waye theyȝ synnes, and to make  
them holi and pure. He also com-  
maunded, that it shoulde be kept  
both in Churches and in houses  
to chase and drue awaï deuils,  
not only out of the houses wher-  
men

## The Relikes of Rome.

me dwel, but also out of þy harts  
of the faþfull, as though faþh  
ȝ the deuyl could dwell together  
in one hart. In the. sc. C. xiii.  
Grat. Plat. Sabel. Lib. concil.

The wordes of Pope Alex-  
anders Cannon are these. We  
bless the water mingled wyth  
salt for this purpose, that al that  
be sprinkled therewith, may be  
made holye and pure, whiche  
thinge we commaunde all prie-  
ties likewise to do. For, saith he  
if the ashes of all Heyfare sprin-  
cked, made holy & cleſed the peo-  
ple fro venial sinnes, much more  
water sprinkled with salt & ha-  
lowed w holi p̄ayers, doth sancti-  
fy, make holi & cleſe the people  
fro venial sinnes. And if the salt  
being sprinkled by Helizens, the  
barenes of the water was hea-  
led, how much more salt beyng  
hallowed

Pope Alex-  
anders des-  
cree.

ȝ evytans-  
ciall reason

## The Relikes of Rome

halowed w godly p[ri]uers, taketh  
away the barenes of such thigs  
as appertein to mā, & sanctifieth  
& purgeth the þ ar defiled, & mul-  
tiplieth such goods as we haue  
nede of, & turneth away þ deceipts  
of the deuil, & defēdeth mē frō al  
noughtie & wicked fāties. ac.  
De cōs, dist. 3, c Aquā sale cōspersā  
Is not this good stufte? Is  
not this worthy to be calle d gods  
seruice? Dught not the people to  
rise vp & to make curtesie to the  
papist, whā he sprinkleth them  
with water of so greate vertue?  
Are not the scriptnres here wel  
applied? Doeth not this ceremonie  
make Christe Iacke out of  
office w all his wokes & meri-  
fes? God haue merci on vs, and  
shortly confounde Antichrist!

Guilielmus Durandus saith,  
that þ holy water haue deserued  
to haue of god so great vertue,

as

## The Relikes of Rome.

as outwardly it washeth the bodies frō filthines, so inwardly it  
releseth þ soules frō sinnes. Rat.  
diuin. O blasphemie intollerable  
This is þ goodli godli catholik  
doctrine, wherewyth þ vngodly  
papistes infect þ mindes of such  
christians, as are simple & light  
of belief, yea wherwith thei cast  
the soules of al such as put their  
confidence & trust in these vilde &  
lowisie ceremonies, into euera-  
lasting dampnatiō. And yet must  
thei be called laudable ceremo-  
nies, wel worthi for sooth to be fre-  
quented & vsed in the church of  
of christ. And þ teachers of this  
doctrine & the ministers of these  
ceremonies must alone be counted  
worthi to bear office in þ church  
to be reputed for þ pitler of oure  
mother holi christ, to be had i esti-  
matio aboue al mē, & to be reue-  
reced as gods of al mē, & so mani

## The Relikes of Rome

as be of contrarie opinion fechinge that oure whole saluation cometh onely from God thowte faith in the blod of Christ, must be adiudged sedicious passiones, sorowes of discorde, authours of newe learnyng, teachers of straunge doctrine and Heretikes. But as I maye by conjecture speake my mynde also concerning this ceremony, I thinke verely, that as the Ceremony of dealyng holy bread on the Sondayes was ordained of the Fathers of Christes church at that time to put the people in remembrance of Christes boodie breakinge, so likewise at the same time was this ceremony of water callinge broughte into the Churche to put the people in remembrance of Christes blod Meadynge on the aultare of the iunctio[n] of s[an]cto[n]is to good[e] crosse

## The Relikes of Rome.

crosse for theyz synnes. But as  
the Papistes in processe of time  
lost the signification of holye  
breade, and therfore ioyned vnto it  
certeine doctrines of errore  
and false faith, so likewise haue  
they done in the ceremony of ho-  
ly water. Not knowyng the  
cause of the first institution, they  
haue fained the holye water, as  
they call it, to be of so great ver-  
tue, that it is able to put awaye  
synne, to geue healthe bothe of  
mynde and body, to make so ma-  
ny holy and pure, as be sprin-  
kled with it, to geue abundance  
of thinges, to drie away deuils  
to chase awaye all the power of  
our ghostly enemye, yea and to  
plucke hym vp by the rotes and  
utterly to destroye hym with all  
hys apostatike Angeles, to put  
backe diseases, to expell all cor-  
rupte

The won-  
derfull ver-  
tues of the  
holye water

## The Relikes of Rome.

rupte and pestilent aiers, to dispatche all the giles, subtilties & deceites of the lur kyng enemie, to banishe all thinges that be contrary to the healthe, prosperite & quietnesse of all suche as dwell in the houses, where it is sprinkled, to geue securitie of hope, corroboracion & strengtheninge of faith, to bring the holy ghost, and what not? And because this their dreame shoulde be of the more credite, thei haue faihered those their lies, as thei do many other, of an auncient Bishop of Rome, called Alexader the first, which liued in the yeare of oure Lord. C. xv. And here maiest thou se, what a lying generacion the Papistes are, as I maye speake nothyng of theyr pestilēt and abhominable doctrine.

The Pa-  
pistes are a  
lying gene-  
ration.

Procration

Pope Agapetus the first com-  
maun-

## The Relikes of Rome.

maūded the people to go proces-  
sio on Sōdaies. In the yere. &c.  
vīc. xxv. Plat. Pol. D. Barns.

Guilielmus Durandus w̄riteth  
that whā the people go a proces-  
sion the Belles are rong to this  
ende, euē to make the deuils a-  
fraid & to chase the awaye. Soz  
saith he, the deuils are wōder-  
fully afraied, whā thei heare the  
trōpets of the militāt church, I  
meane the Belles, euē as a ty-  
rant is afraied, whā he heareth  
in his owne lande the trōpets of  
some mightie king þ is his ene-  
mie. And this is also the cause  
whi the church, whā ther is any  
great tēpest, ringeth the belles þ  
the deuils hering the trōpets of  
the everlastig kīng, shuld be a-  
fraid & trudge awai, & cause no  
more tēpestes to rise &c. rat. diui.

Pope Leo the third brought ~~encyclege~~  
ensiyng into the church. In the

Why they  
ring the  
Belles ac  
procession.

Why they  
ring in any  
great tem-  
pest.

The Relikes of Rome.

yere of our lord. viii. C. iii. Poh  
D. Barns. Pantal.

Pope Leo, pope Damasus, and  
S. Ambroſe deuised the hallow-  
ing of the font. Guil. Durand.

Hallowynge  
of the font.

Candels  
bearing on  
candelmas  
day.

Hallowing  
of palmes,  
fire, ashes,  
candels.

Aſhes ſprin-  
kelinge.

Pope Sergius, otherwise cal-  
led Pope swines ſnowte, com-  
maunded, þ all the people ſhuld  
go on proceſſion vpon candle-  
masse day, and carye candels a-  
boute with them brenninge in  
their handes. In the yere of our  
Lord. vi. C. lxixviii. Guil. Dur-  
and. Achilles.

Pope Gregory the fyſt deui-  
ſed þ halloving of palmes, fire,  
ashes, candles, &c. In the. &c. v.  
C. lxxxviii. Durand. Anto.

Pope Gregory alſo ordeined,  
that þ people on ashewednesday  
ſhuld be ſprinkled wi halowed a-  
ſhes, to put the in remembrance, þ  
they are but earth, dust & aſhes.  
Anscl, Ryd.

Pope

## The Relikes of Rome.

Pope Gregory the fyfste also appointed that Palmes should be borne about in processyon on Palme sonday. Ansel. Ryd.

Pope Gregory the fyfth lyke wyse brought into the Churche the crepyng vnto the crosse; Sie geb. Antoninus.

Pope Zozimus ordeined, that the pascall taper shoulde be halowed on Easter euuen, and sette vp in euery parische Church. In the yere. ac. iiiij. C. xvi. Isid. volsat. Plat. D. Barns.

Some make Pope Theodorus Author of it, which lyued in the yere. ac. vi. c. xv. Chro. fasci. temp.

Pope Clement the fyfste invented the Oyle and Creame. In the yere of. ac. lxxxviii. Lib. concil. Durand.

Pope Fabiane ordayned, that M. i. the Halowynge of oyle and Creame.

## The Relikes of Rome.

the oyle and creme shuld be renued euery Maundy Thursdai  
and that the old shuld be brenet.  
For, saythe he, it is a newe sacrament, and therefore muste it  
alwaies be renued, and the olde  
brente. In the yere of our Lord  
ii. C. xlii. Platina, Volat, Iascic.

Hallowynge      Pope Eutichianus decreed,  
of newe      that all newe frutes, but speci-  
futes.      alye beanes and grapes shuld  
be blessed, consecrated, and hal-  
lowed vpon the altare. In the  
yere of. ac. ii. C. lxxiii. Plat, Pol.  
D. Barns.

## COf fasting.

Lene faste.



Pope Telesphorus  
poynted the lent to  
be fasted before Ester. And he adde  
ano

## The Relikes of Rome.

another weke to it, that we call Quinquagesima. This weke he commaunded Priestes to faste more then the laicie, because that they, which oughte to be holyer than the reast, shold in this ordinary fast shew more abstinenēce then other. In the yeare of our Lord C. xxxiii. Concil. Euseb. Sabel. Pol. D. Barns.

Carcombertus King of England was the first that comauided the inhabitauntes of England to fast Lent. In the yeare of our Lorde vi. C. xlvi. Sigeb. in Chro. Pantal.

Pope Calixtus ordained, that the Imbringe dayes shoulde be fasted. iiii. tymes in the yeare, where as afore they were fasted but thrise in the yere onlye, that wheat, wine and oyle myghte be encreased. In the ac. ii. C. xiii.

M. ii. Dist.

## The Relikes of Rome.

Dist. 76. cap. Ieiunium. Pla. Sab.  
Pol. D. Barns.

In þ primatiue church saith Durand it was determined, that the Imbring dais shuld be fasted only at. iii. sondry tynes in the yere. But pope Calixt ordeyned, þ they shoulde fasted four tynes in the yere. For þ Jewes also, saith he, fasted. iii. tynes in the yere, þ is to saye, before Easter, before Whitsontide, before the feast of tabernacles, & before the feast of dedicacio. And wher as afore the Imbring dais of the spring time were appoynted to be fasted in the fyrt weke of March, and the Imbring dais of the somer time in the seconde weke of June, & the Imbringe dais of Haruest in the thirde weke of Septembre, & the Imbringe dais of winter time in þ fourth weke

## The Relikes of Rome.

weke of Decēber: Pope Leo for  
many incomodities þ̄ did grow  
therof, appoynted, þ̄ the springe  
time fast shold be in the fyfte  
weke of lēt, the somer fast in the  
weke after whitsōtide, þ̄ haruest  
fast according to the old wont, &  
the winter fast in the thrid weke  
of aduent. Rat. diuin.

Pope Gregory the first com-  
maunded, þ̄ neither flesh nor a-  
ny thing that hath affiuitiy with  
fleshe, as chese, Butter, Milke,  
egges. &c. shuld be eate on such  
daies as are appoynted to be  
fasted. In the yeare of. &c. v. C.  
lxxxviii. Grat. Polydor. Pantal.

a rule for  
fastyng.

Pope Silvester the first ordai-  
ned, þ̄ wedensday & friday shuld  
be fasted. In þ̄. &c. iii. c. xiiii. chr.

wedensday  
and Friday  
fast.

Poope Gregory the seventh  
appoynted, þ̄ the saterday shuld  
be fasted, & commaunded that  
M. iii. chre

## The Relikes of Rome.

christen men shuld eat no fleshe  
on that day. In the yere. A.C. M.  
Ixxiiii. Plat. Volat. Naucler.

Saterday  
fast.

Many attribute the saterday  
fast to pope Innocent the fyriste.  
In the. A.C. lxxii. C. lxi. Grat. Plat.  
Sabel. Chro. fast. temp. D. Barns.  
Pantal. And pope Innocents rea-  
son, whye men shoulde faste the  
Saterdaye, is this: fyriste be-  
cause on that day Christe lay in  
the sepulchre. Secodly, because  
his disciples for very sorrow fa-  
sted that day. Lib. concil. Chro.  
chronicaruin.

Pope Innocent, saith Guiliel-  
mus Durandus, made a constitu-  
tion, that the saterday in Lent  
should not be fasted, because the  
Lord reasted in the sepulchre on  
the saterday, for a tokē of thez qui-  
etnes & rest, y we shal hereafter  
haue, wherinal affliction & trou-  
ble.

## The Relikes of Rome.

ble shalbe put awai frō vs. The same decree also made pope Melchiades & pope Silvester, because that the nature of mā shuld not be to much wekened by the reason of the Friday fast going before. Rat. diuinorum.

Pope Melchiades did forbid any man to fast either on the Sōday and churcday or on the thursday. In the not fasted. sc.ccc.x. Gra. Vol. fas. tēp. Chro.

Pope Gregory the secōd made Lent thurs-  
a decree, that Christen menne, day fasted,  
should fast vpon the Thursday  
in Lent, which was never vsed  
afōre, and that ther shuld be so-  
lēne massing also on those daies  
in churches. But pope Melchia-  
des ordained, that no man shuld  
fast the Thursday, no more tha  
the Sōday. Fox, saith he, as the  
sonday was solemne because of  
the Resurrection of the Lord, so

M. iii. likewise

## The Relikes of Rome.

I likewise ought the Thurday to  
be, because on þ day Christ insti-  
tuted his supper, & ascended into  
heauen. In the. A.C. vii. C. viii.  
Sigeb. Durand. Pantal.

Saintes  
Euens.

Pope Boniface the first ordai-  
ned, that saintes euens should  
be solemnely fasted. In the. A.C.  
viii. C. xviii. Pol. Pantal.

Pope Eusebius made a lawe  
that suche fastes as were com-  
maunded of the Priestes in the  
church to be fasted, should in no  
condicion be broke, except great  
necessitie compelled any man so  
to do. In the yere of oure Lord  
iii. C. vi. Lib. concil.

A wicked  
lawe.

The Popes decrees affyrmne  
plainly, þ who so euer eateth a-  
ny thing before masse be don, on  
such daies as are appoynted by  
holyn church to be fasted, þ same  
comitteth deadly sin, Guyl. Dur.

Pope

## The Relikes of Rome.

Pope Elcutherus made a law, <sup>¶ godly</sup>  
 that no Christen man shoulde re= <sup>lawe.</sup>  
 fuse to eate of superstition anye  
 kynde of meate, that is vsed to  
 be eaten. All thinges, sayeth the  
 apostle, are puer to them that  
 are puer. And nothinge is to be  
 cast awai, that is receaued with  
 thākes geuyng. For it is sanctifi  
 ed by the word of God & prayer.  
 In the ac. 74. cuse. vol. Sabi. pā.

In the counsell Braccarense  
 it was agreed that all the apo  
 stels euens shoulde be fasted, ex  
 cepte the Euens of these Apo  
 stels Philippe and Jacob, and  
 John the Euangeliste: for the  
 feaste of Philippe and Jacob,  
 is betwen Easter and Witson  
 tide, whiche is a time of ioy and  
 gladnes, and therefore is there  
 no fastyng. And the feaste of  
 saint John the Euangelist is

Apōstles  
Euens an  
fasted, ex  
cept theyt

at

The Relikes of Rome.

at Christemasse, whā men must  
make good chere and be frolike  
and merry. Guil. Duran.

The counsel Calcedonense de-  
creed, that they shoulde be coun-  
ted by no meanes to fast, which  
eate before the euening prayer  
be done. Lib. concil.

¶ Of holy daies and of the  
feastes of sanctes,

With suche like.

Ester day.



Pope Pius the fyrist or-  
deined that Ester day  
shoulde be celebratzed  
and kept holy euer on  
the Sonday. In the yere of our  
Lord c. Iust. Lib. concil. Pol. D.  
Barns. Pantal.

Sonday.

Pope Leo the fyrist commaun-  
ded, that the Sonday shoulde be  
kepte holy, and that all Christi-  
ans shoulde behauie them selues  
godly

## The Relikes of Rome.

godli, and vertuously al the day:  
 long by prayinge, hearyng and <sup>A godly</sup> readyng the worde of God, and  
 by visityng the sycke and poore,  
 and by confortyng them. In the  
 yere of our lord. iii. c. xl. Volat,  
 Sab. Pant,

Poope Gregory the seventh  
 condemned all them, that teach,  
 that it is not lawful to worke on  
 the Saterday. In the yere. &c.  
 M. Ixiiii. De consecrat. dist. iii.  
 cap. Peruenit.

Pope Gregori the fyfth appro  
 ued and allowed the feaste of <sup>Trinitie</sup>  
 the Trinite, whyche Poope <sup>Sunday</sup>  
 Alexander wolde by no meanes  
 adimitte. For saith he, as there  
 ought to be no feaste of the vni-  
 tie, no more oughte there to be  
 any feast of the Trinitie. In the  
 yere. &c. v. c. lxxxviii. Guil. Dur.  
 Pope Urban the. iii. ordeneined <sup>The feast</sup>  
<sup>of Corpus</sup> Christi. <sup>the</sup>

The Relikes of Rome.

the feaste of the Sacrament of  
the altare, otherwise called, the  
feast of Corpus Christi, w<sup>m</sup> par-  
dons and Indulgences greate  
plentie to allure the folyshe and  
simple people to commit spiritu-  
all whoredome with the Sacra-  
ment, and wylled it to be kepte  
holy the Thursday after Trini-  
tie Sonday. In the yere of our  
Lorde. M. cc lxxiiii. Christ. Mas-  
laus. Poly. Pant.

**The begin-  
nyng of the  
feast of Cor-  
pus Christi**

The begynnyng of this feaste  
was this. In the countrie of the  
Leodienses, ther was a certeine  
recluse or anckresse called Eva,  
which of a vaine, folishe and su-  
persticious toward the Sacra-  
ment of the altare, as they terme  
it, procured thowte earnest  
sute of Pope Urban the fourthe,  
that the Sacramente of the al-  
tare commonlye called Corpus  
Chri-

## The Relike of Rome.

Christi, might also haue a feast, beyng as wel worthi as the gal lowe tree or crosse that Christe was hanged on whiche was al ready celebratzed in the Church, and that the same feast of Corpus Christi might with al solemnite be kept holy thoroewe oute the whole worlde. Pope Urban beyng an holy and deuoute fa ther, doubt ye not, consyderynge the great deuocion, earnest zeale, and godlye minde of this holye and religious woman, accom plished foole gratiousslie her ten der request, and dyd not onelyordeine that this feast shold be kept holy, but he also graunted full Indulgences & large par dons to so manye as eyther dyd saye or heare the seruice belon gyng to that feaste, which Thomas of Aquine the blacke frere made

## The Relikes of Rome.

made. Arnoldus bostuus. Duran.

Before that time there was no such feast knowē in þ church of Christ, but this is moste certain, that thorow this feast great ydolatrie and muche spirituall whoredom is committed wþ the sacramental breade in all those places, wher the true doctrin of þ sacramēt is not known. Pope Innocent þ third, saith Theodor<sup>9</sup> Bibliander, in the couſel Lateranense, placed the sond fānsye of Lanfrancke concerning transubstantiacion amōg the articles of faith of the most hie Trinite. In the. A.C. M. ii. C. xv. And because nothing shuld want to the worshipping of the new found God of bred & wine, & that the bishop of Rome myghte haue his God Mazim as Aaron wþ the Idolatrous Israelites had the golde calfe

## The Relike of Rome

calf in the wildernes. Pope Vrban the fourth ordained the feast of Corpus Christi wthy large pardones. In the. A.C. M.ii.C. xiii. Concil. sac. dom.

Pope Siluester at the desire of the Emperoz Constantine instituted the feaste of Lammasse, called, Aduincula sancti Petri. In the. A.C. iii. C. xiii. Grat. Pol.

Pope Honorius deuised the feast of the exaltaciō of y crosse. In the. A.C. vi. C. xii. Plat. Pantal.

Pope Eusebius instituted the feast of the inuencio of y crosse. In the. A.C. iii. C. vi. Gra. Gui. du.

Some attribute these festes to pope Vrban the fourth. Pol. ver.

Pope Calixte the thyrde inuented the feast of Transfiguration of our Lorde. In the. A.C. M.iiii. C. lb. March, Pal, Chro. Pantal.

Pope

## The Relikes of Rome.

The feaste  
of the Assu-  
ption of  
Mary.

Pope Leo the fourth institu-  
ted, that the feaste of the Assum-  
ption of Mary should in all pla-  
ces be kept hye and holy eighte  
daies. In the yere of our Lord.  
viii. c. lviij. Lib. concil. Sigeb.  
functius.

The feaste  
of the Nati-  
uitie of  
Mary.

Pope Innocent the fourth or-  
deined the feaste of the Natiuitie  
of Mary with the Octaues ther-  
of. In the yere. cc. M. cc. xliviiij.  
Volat. Sabel. Pantal.

Michel-  
mas.

Pope Felix the third appoin-  
ted the feaste of the Archeangell  
Michael to be kept holy. In the  
yere of our Lord. cccc. lxxviiij.  
Lib. concil. Chro.

Dedicati-  
on daye.

Pope Felix the thirde ordeyned  
the feaste of the Dedication  
of the temple, commonly called  
Chutche holiday, and commaū-  
ded that euery Citie, Towne or  
Village, should perely kepe ho-  
lye

## The Relikes of Rome.

ly for euer after that day, wher  
on the Churche was hallowed.  
Volat. Plat. Pol.

Pope Boniface the fourth or The feast  
dained the feast of all Saintes; of Saintes  
called, All halowes. In the yere  
of oure Lorde. vi. C. ix. Platina;  
Volat. Pol.

Pope Gregory the fourth af-  
terward willed, that the feast of  
all saintes shuld be kept þ first  
day of Nouembre. In the yeare  
of our Lord. viii. C. xxiiii. Pla;  
Sabel. Pol. Pantal. D. Barns.

Pope Iehn the. xviii. confir-  
med the feast of all soules, whi- The feast  
the was begone by a certayne  
Moncke called Odilo. In the  
yere of our Lord. M. iiii Petrus  
Damianus. Christ. Massæus, Vo-  
lat. fas. temp. Pol.

This feast, as they write, toke The orige-  
the beginninge on this maner. nail of the  
N. i. A cer- feaste of all  
soules.

The relikes of Rome.

A certeine Monke named Odilo Prouinciall of the monkes of Cluniacenses order, vpon the occasion that he heard about Etua the mountaine of Sicilie often-times great weapynge, lamenting and crying, which he supposed to be the yellyng of euill spirits that wailed because the soules of dead men wer taken from them by the petitions and sacrifices of well disposed Christen people, persuaded his couent to make a generall obite for al soules the day nexte after the feast of all Sainctes, and desyzed Pope John p xviii. to set it forth by hys authoritie, and to commande it to be obserued generally as a godly institution full of pitifull charitie. Which thing Pope John did with all expeditiōn, so that of this Monkes for  
lishe

## The Relikes of Rome.

is the supposition, there hath spronge vp muche bayne supersticion. Volat. Pol.

Pope Sixtus the fourth, ordene-  
ned the feastes of the Concepti-  
on and Presentacion of Mary,  
and the feastes of Anne her mo-  
ther, and of Joseph her husbād.  
In the yeare of our Lord. M.  
fourte hundred threscore & eleue  
Decret. Extrauagant.

Pope Urban the syxte made  
the Visitation of Marye holye  
day. In the yeare of our Lord,  
a thousande thre hundred thre  
score & eightene. Chro. Massæus.

Pope Sergius otherwise cal-  
led Pope swines snowate confir-  
med the feast of the Purificati-  
on of Mary, commonly called  
Candlemasse daye, whiche be-  
fore was instituted at Constan-  
tinople, Pope Vigilius beyng  
M.ii. Bishop

The con-  
ception and  
Presenta-  
tion of Ma-  
ry, with the  
feastes of  
Anne and  
Joseph.

The visita-  
tion of  
Marye.

Candlemas-  
daye.

The relikes of Romit.

bishop of Rome. In the yere. ac.  
v. C. liii. Sigeb. Pantal. And he  
commaunded that all the people  
should on that day go procession  
and cary brenninge candles a-  
bout with them in their hands.  
In the yeare. ac. vi. C. lxxxviii.  
Chro. Guil. Durand.

The feastes  
of the fourte  
Euangelis-  
tes and of  
the fourte  
Doctors.

A generall  
rule for ho-  
ly dayes.

Pope Boniface the. viii. ordai-  
ned, that the feastes of the. iiii.  
Euāgelistes, Matthew, Mark  
Luke and Ihon , againe , that  
the feastes of the fourte doctors;  
Ambrose, Augustine , Hierome  
and Gregory shoulde be double  
feastes in holy Churche. In the  
yeare of our Lord. M. iii. c. fal.  
temp. Christ. Massæus.

Pope Innocente the fourthe  
bearinge rule, it was agreed at  
a Counsell holden at Lyons,  
what holye daies shoulde speci-  
allye be obserued, where it was  
decreed,

## The Relikes of Rome.

decreed, that the sondaiies shuld  
be kepte holye from Saterday  
at noone, till Sonday at night.  
Item, that the feastes folowing  
shoulde also be hallowed and  
kepte holye , that is to saye.  
The feastes of the Natiuitie of  
Christe, of Sainte Stephen, of  
Saint Ihon the Euangelist, of  
the Innocents , of Saint Sil-  
uester , of the Circumcision , of  
the Epiphany , of Easter wyth  
the whole wekes that go before  
and after , of the iii. Rogacion  
daies, of the Assencion of Christ  
of Whitsontyde wyth the two  
dayes followynge , of S. Ihon  
Baptiste, of the xii. Apostles,  
of Saint Laurence , of blessed  
Marye, of Saint Michaell , of  
the Dedication of the temple, of  
all Sanctes , of S. Martine,  
and to be shozt , all such feastes

¶. iii. of

## The Relikes of Rome.

of canonised saintes , as euerye Bishop in his Diocesse with the consent of the clergie and of the people, haue determined to kepe holy. As for all other Feastes that are in the yeare , the people ought nether to be ccompelled to kepe them holye daye, nor yet to be forbydden. Concil, Polyda, Durand.

The feast  
of the con-  
ception of  
Mary con-  
firmed  
with par-  
don.

The annū-  
ciacion of  
Mary.

A Councell holden at Basille confirmed the feaste of the Conception of Mary, and graunted to so many as devoutly kepe it holye daye, and be present at the seruice, an hundred and fiftie dayes of pardon. Lib.conci.

In the counsell Toletane , it was decreed , that the feaste of the Annuntiation of Marye should be kepte holy the fiftene daye of the Kalendes of Janua-  
rye, and that the feast of the Ma-  
truitie

## The Relikes of Rome.

stitutie of her Sonne , that is to say, Chirstemasse, shoulde be cele  
brated and kept holy the eyghte daye of the kalendes of Janua-  
rye. Lib.concil.

Chirstmas

The feaste  
of the visi-  
tation of  
Mary con-  
firmed by  
pardon.

Item in a councell holden at  
Basille the feaste of the Visitati-  
on of Marre was confyrmēd,  
and an hundred dayes of par-  
donne graunted to all that with  
good deuocion be present at  
the seruice of that day.

Lib.concil.

¶ Of Canonizing and  
making of saintes.

Ope Alexader the  
thynde ordeyned,  
that none shoulde  
be take for a saint  
excepte he were  
¶ iiiii firſte

The Relikes of Rome.

first canonized and admitted to  
be a Sainct by the Bishoppe of  
Romes bulle. In the yeare of  
our Lord. M. C. lx. Dec. 3. tit.  
46. Capi. Reliquis Sanctorum.  
Pol. Pantal.

Pope Gregory the ix. made  
frier Dominicke , and fryer  
frances, and frier Anthonye  
de padua, and Elizabeth doughty-  
ter to the Kynge of Hungarye  
Saintes. In the yeare of oure  
Lord. M. ii. C. xxvii. Pla. Chro.  
Krantz. Pantal.

Pope Alexander the fourthe  
made Clare the Nonne , Peter  
Martyr the Blackefrier , and  
Stanislaus Bishop of Craconite,  
Saintes. In the yeare of oure  
Lord . M. ii. C. lvi. Chronica,  
Volat. Pantal.

Pope Ihou the. xxi. made  
Lewes Bishop of Tolossa; and  
sonne

## The Relikes of Rome.

sonne to Charles king of france  
a sancte. He sainted also Tho-  
mas of Aquinc the blacke frere  
and Thomas the Bishoppe of  
Herford. In the yere of. A.C. M.  
iii.c.xvi. Plat. volat. Pant.

Pope Nicolas the fift amōg  
a greate rable of others made  
Bernardine y grai frier a saint  
In the yeare A.C. M.iii.xvii.  
Chro. Plat.

Pope Calixte the third made  
Vincent the blacke frier, and  
Edmonde kinge of Englaunde,  
saintes. In the yere of our lord.  
M.iii.c.lv. Volat. Pan.

Pope Pius the secōd made Ka-  
terine a saint. In the yere of. A.C.  
M.iii.c.lviii. Volat. Chro.

Pope Clement the syxt made  
Iuo the Prieste a sainte. In the  
yere of. A.C. M.iii.C.xlii. Chro.  
Volat.

Pope

The Relikes of Rome

Pope Sixt<sup>o</sup> the fourth made  
Bonaventure the Graye frier a  
Saincte. In the. A.C. M. viii. C.  
lxri. Chronica Chro.

Pope Alexáder the third made  
Barnard the monke a saincte. In  
the. A.C. M. C. lx. Iac. Mayer.

Pope Innocent the xiij. made  
Heliopolde a Saincte. In the  
yeare of our Lord. M. iiiii. C.  
lxxviii. Chro.

Pope Alexáder the third made  
Thomas Becket Archbyshop of  
Cantorbury a Saincte. Aboute  
the yere of our Lord. M. C. ix.  
Plat. D. Barns.

Pope Innocent the third made  
Hughe of Lincolne a Saincte.  
In the yere of our Lord. M. ii.  
C. xv. ias. temp.

Pope Clement made Hedwi-  
gis somtyme Duchesse of Polo-  
nia, a Sainct, fascic, temp.

## The Relikes of Rome.

Pope Boniface the synthe  
made Brigide the Nun a sainte  
In the yeare of our Lord. M.  
iii. C. lxxix. Chro.

Pope Leo the ninthe made  
Vvolfgange Bishoppe of Ratiff  
bone a Saint. In the yeare of  
our Lord. M. xlii. Chro.

Pope Gregory the seventh  
made Ihon Gualberte the monk  
a saint. In the yere of our Lord.  
M. lxxiiii. Chro.

Pope Innocent the secod made  
Hugh the charterhouse monke  
a Sainete. In the yeare of oure  
Lord. M. C. xxviii. Chro.

Pope Boniface the viii. made  
Lewes king of Fraunce a saint.  
In the. ac. M. iii. C. Chro.

Pope Innocet the fourth made  
Edmund archbishop of Cantor-  
bury, a sainte. In the. ac. M. ii.  
C. xliiiit, Chronic. Sabel.

Pope

The Relikes of Rome

Pope Eugenius the fourthe  
made Nicolas de Toleto an Au-  
sten frier a saint. In the yeare  
A.C. M.iii.c.xxi. Chro.

Pope Clement the first made  
Pope Celestine vnder the name  
of Peter, a sainte. In the yeare.  
A.C. M.iii.C.v. Chro.

From the tyme that the pops  
began fyrt to canonise & make  
saintes vnto the reigne of pope  
John the. xxii. there wer fownd  
to be canonised fyue thousande,  
fyue hundred, fyftie & v. saintes  
that the pops had made, as wri-  
teth the Author of fasciculus tem-  
porum.

I suardus the frenche monke  
diligently searching out the nu-  
ber of saintes fownd, that euery  
day in the yere there were more  
than three hundred saintes to be  
serued, such a multitude of new  
saintes

## The Relikes of Rome.

saintes haue þ popes of Romē  
brought into the church of their  
owne authoritie, whō they haue  
sainted partly for fauour , part-  
lye for money, partly of a blinde  
zele, and partli for the satiffying  
of other mennes corrupt affecci-  
ons. And these must we take for  
saintes, worship, pray vnto, call  
vpon, make our Intercessours,  
mediatours and aduocats, and  
yet notwithstanding the popes  
canonizatiō, we know not, whi-  
ther they be saintes in heuen, or  
deuils in hell.

## C Of the Relikes of Sainctes.



Pope Paschal is the  
frist deuised first of  
all the gloriouſ ſettinge oute to ſale of  
the relikes of sain-  
tes

The Relikes of Rome.

ties. In the yere of our Lorde  
viii. C. xvi. Chro. fas. temp.

Pope Clement the fifte com-  
maunded, that the reliques of  
Sainctes shuld be reverently  
kept and had in great honoure.  
In the yeare of. &c. M. iii. C. v.  
Clement. lib. 3. tit. 16. cap. 1. Vo-  
lat. Pantal.

Pope Gregory the fourth co-  
maunded þy masse shuld be said  
ouer the bodies of the martles.  
In the &c. viii. C. xviii. Poly.

Pope Felix ordained þy yere  
ly oblation shuld be had in me-  
morial of the martirs. Pol.

Pope Boniface the fifte made  
a decree, that suche as were but  
Benet and Colet, shuld not tou-  
che the reliques of Saints, but  
they only, which are subdeacōs  
deacons and priestes. In the &c  
vi. C. xvi. Chro.

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Pope

## The Relikes of Rome.

Pope Sergius the first inuen-  
ted the gorgius shrines of sain-  
tes to keepe reliques in. In the  
yere of our Lord. vi. C. lxxxviii  
fasci. temp.

## Of Pilgrimages.

 Pope Anacletus exco-  
municated , cursed &  
pronounced all suche  
giltye of sacrilege, as  
hinder any man to visite the se-  
pulchers of the Sainctes . In  
the yeare of oure Lorde. C. lxxii.  
Chro. Pol.

Pope Cletus allowed pil-  
grymages vnto Sainctes say-  
inge , that it is more profit-  
able for soule healthe to go on  
Pilgrimage vnto S. Peter in  
Rome, than to faste two whole  
yeates. In the yere. sc. lxxxviii.  
fas,

# The Relikes of Rome.

fasci. tempo.

Pope Calixte the seconde or  
dained , that who so euer spoy-  
beth, robbeth, or hurteth ani such  
as go on pylgrimage to Rome  
or to anye other holye places of  
of saintes, the same should be ex-  
communicated and accursed . In  
the yere of oure Lorde. M.c.xx.  
quest. xxiiii. cap. iii. Si quis.

## COfpraying for the Dead.



Pope Pclagius the first  
instituted fyrete of all  
funerall exequies or  
diriges with Masses  
of requiem to be done forþ dead.  
He also commaunded , that the  
Priestes at theyr Masses shold  
dayly pray for the dead in theyr  
secōd Memento . In the yere A.C.  
v.s.

## The Relikes of Rome.

l.iiii.Gratis.Plat.Pol.

Pope Gregory the third com-  
maunded that oblacions and sa-  
crifices shoulde be offered of the  
priestes at their Masses for the  
dead. In the yere .xc. vii.c. xxxv  
Nauclerus.D.Barns.

Pope Leo appoynted þ masse  
to be a Sacrifice for the deade.  
Valer.Ansel.

Pope Benet the thyrd ordai-  
ned that the cleargy shoulde be  
present at the buriall of the Bi-  
shops, and sing Dirige for their  
soules, and that the Bishoppes  
likewise shuld be present at the  
buriall of the cleargy, and singe  
Dirige also for theyz soules.  
In the yeare of our Lorde. viii.  
C.lxiii.Chris.Pla.

Pope Ihon the.xviii. at the  
instant desyre of Odilo þ monke  
appoynted one severall daye in  
D.l. the

## The Relikes of Rome.

the vere to pray for all Christen  
soules departed, which we com-  
monly call, the feast of all souls.  
But of this we speake afore.

## Of the Pope and of his auctoritie.



Pope Boniface the  
third thoroþ great  
and earnest suite (al-  
thoughe mani god-  
ly learned men resi-  
sted him, condemninge this hys  
ambition and intollerable pride  
in lyftyng hym selfe aboue  
hiſ fellow Bishoppes, and cha-  
lengyng vnto him that auctho-  
ritie, whiche the holye scripture  
in no place geueth him ) obtay-  
ned at the last of the Emperour  
Phocas, þe and his successors  
for euer after shoulde be take for  
the

## The Relikes of Rome.

the chiefe Bishop and supreme  
heade of the vniuersall Church  
of Christ, thorow out the world,  
and that the Churche of Rome  
from that day foreward shoulde  
be called, and so receaued. The  
chief and principal head church  
of the whole world, and that the  
Churche of Rome shoulde be in  
subiection to no church, but that  
all Churches vniuersall shoulde  
be obedient unto it. In the yere.  
ac. vi. C. vii. Christianus Massæ-  
us. Chro. Platina. Panta. P. Diac.  
Anselmus Ryd.

Pope Benet the seconde obteyned of the Emperour Constantine,  
that the Bishop of Rome shoulde  
be take for Christes true vicare  
in earth, and Peters successour.  
In the yere of oure Lorde, syge  
oundred and nintie. Anselmus.  
Ryd. Achilles Pyrminius,

D. ii. Pope

The Relikes of Rome.

Pope Vigilius made a decree  
with the consente of his adhe-  
rentes, that the sea of Rome  
should be taken for the hed and  
mastrosse of all Churches tho-  
row out the worlde. In the. ac.  
v.C.xl. Isidorus in Vigil.

That same decree made also  
Pope Simplicius. In the. ac.  
iii.C.lxx. Chro. Flores hist.

Pope Nicolas the first decre-  
ed, that the Popes lawes & let-  
ters shuld be of equall autority  
with the holy scriptures. In the  
yere. ac. viii. C. lxv. Ansel. Ryd.

Pope Calixte the secōd made  
a decree, that it is not lawefull  
for any manne to dissent from  
the Church of Rome. for, saith  
he, as the sonne came to do the aſſe-  
ſtance of the Father: so must chriſtian  
men do the wyll of they to be  
Mother, which is the Church ſelf

## The Relikes of Rome.

of Rome. In the yeare of oure  
Lorde. M.C.xx. Dist. 12. capit.  
Non decet.

Pope Marcellus ordained, that  
from that time forward a gene-  
rall counsell shulde be of no au-  
thoritie, excepte the bishoppe of  
Rome do confirme and allowe  
it. In the yeare of oure Lorde.  
iii. C. Lib. concil. Polyd. dist.  
17. Synodus.

Pope Boniface the. viii. vpon  
a certaine greate and soleinne  
feast , apparelled in his Pontis-  
ficalibus was caried aboute the  
citye of Rome on mens shoul-  
ders, and gaue the people large  
blessinges with wagginge hys  
fingers ouer the. The next day  
the after he put on an imperial robe  
h̄t commaunded a naked swerd  
hey to be borne before him: & he him  
self sitting vpō his Moyle cried  
O, iii, out

The Relikes of Rome.

out with a lowde voice, sayinge:  
Ecce duo gladio hic: beheld, here  
are two swordes: callinge hym  
selfe Lorde of the whole worlde  
bothe concernyng temporal and  
spiritual matters. This is that  
monstre, of whom it is writte:  
Intrauit vt Vulpes: vixit vt Leo:  
moritur vt canis. That is to say:  
he entred in as a fore: He liued  
as a Lyon: He died as a dogge.  
In the yeare of oure Lord. M.  
ii.c.xx. Albertus Crantzus, Fas,  
temporum.

Pope Leo the fourth so great-  
lie esteemed both of him self and  
of his authoritie , that he offred  
hys feesse euен unto prynces, to  
be kyssed and honoured. In the  
yeare of oure Lord. viii. C. xlviij  
Volat, Plat, Pantal.

Poope Innocent the thyrd  
fyfte of all crowned Otho the

Em:

## The Relikes of Rome.

Emperoure , and afterwarde  
deprived him againe: Saying,  
It lieth in my power both to set  
vp , and plucke downe Empe-  
roures , Kynges and Princes  
at my pleasure . For all power  
is geuen vnto me bothe in hea-  
uen and in earthe . In the yeare  
of our Lord . M .ii .C .v .fascicu-  
temporum . Paul . Phryg . Chro .

Pope Alexander the thirde  
dyd not onlye wyth Marty-  
all armoures resynte the God-  
lye and noble Emperoure fre-  
dericke , but at the laste thozowe  
the myghte of other Princes ,  
subduyng hym , compelled the  
aforesaide Emperoure , before  
he woulde geue hym absolu-  
on , to lye flatte downe vpon  
the grounde before hym , and  
the Pope settynge hys foote  
in the Emperours necke , saide :

D .iii .      Scrip-

The Relikes of Rome.

Scriptum est , Super aspidem et  
basiliscum ambulabis , et concul-  
cabis leonem et draconem . That  
is to saye : It is written, vpon  
the Adder and the Cockecatrice  
Shalt thou walk, and thou shalt  
treade downe the Lion and the  
Dragon . In the yeare . A.C. 1160 .  
Naucerus . Plat . Sabel .

This Pope made and com-  
pelled Lewes king of fraunce,  
and Henrye King of Englande  
to be his Lackies and to runne  
on foote by hym , the one hol-  
dynge his Horses brydell on  
the ryghte syde , the other on  
the lefte syde , leadynge hym  
wyth greate pompe thorowe  
the Citie Tociacum unto Lige-  
ris . Sigesbertus .

Pope Hadrianc the fourthe  
was hornewoode , because the  
Emperour held with his hande  
the

## The Relikes of Rome.

the lifte styzroppe, and not the  
right, whan he came downe of  
his horse. In the yere of our  $\text{A}.\text{D}.$   
 $\text{M}. \text{v}. \text{c}. \text{lv}.$  Albe, Crantius, Otho.  
fris, Pantaleon.

Pope Calixte the second, whā  
he retourned vnto Rome, cau-  
sed Pope Benet, whom the Em-  
perour had before set vp, to be  
apprehended, and to be set vpon  
an Horse, and so to ryde before  
him vilanously all the waie, his  
face being tourned vnto the hor-  
ses arsse, and holdyng the horse  
taile in his hande in steade of a  
bridle. And afterward he threw  
him into prison, where he moste  
miserally died. In the yeare of  
our Lord  $\text{m}. \text{c}. \text{xx}. \text{fas}. \text{tem}$ . Chro.

Pope Iulius the fyſt made a  
decre, that if any man dyd suspect  
his Judge, he shold appeale vnto  
the sea of Rome, as a place to  
judge

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sudge al me, but to be iudged of none. In the yere. ac. M. D. v.  
Chro. Ioan. Tit.

Pope Innocent the firste likewise made a law, that the sea of Rome shold be of greater authoritie than the sea of any other Bishop thozow oute the wozld, and that it shold be lawfull for the sea of Rome to iudge of all other seas, but that one and alone to be subiecte to the iudgement of none other. In the yere of our Lord. 405. Caus. 9. quest. 3. Nemo. iudicabit. pantal.

Pope Stephan the first de creed, that what so euer statutes the Churche of Rome maketh, they oughte of all men necessarily to be obserued. In the yere of our Lorde. viii. C. lxxxv. Grat. Dist. 19. Enim uero.

Cof

## The Relikes of Rome,

## Of Bishoppes.



Pope Boniface the  
third commaunded  
that the clergy and  
the people of þ dio-  
cesse shoulde chose  
theyȝ owne Bishoppe. In the  
yeare of oure Lord.e.vi.C.viii.  
Plat. Sabel.

Pope Gregory the seuenthe  
ordayned, that no p̄iest shoulde  
take a Bishopprike of any laye  
man. If he dyd, that he shoulde  
be excommunicate and lose his  
Bishopprike. In the yeare of  
our Lord. M.lxxviiii. Lib.conc.

Pope Anacletus made a de-  
cre, that a bishop shoulde be cose-  
crated of no lesse than of iii. by-  
shops, yea and those of the same  
prouince. For saith he, an exāple  
of orderig bishops was shewed  
unto

The Relikes of Rome.

vnto the Christ James Bishop  
of Hierusalem, whiche was or-  
deined and appointed Bishop of  
those three, Peter, James, and  
John. In the. ac. c. iiii. Li. cōcil.  
This decree is also ascribed to  
Pope Anicetus.

Pope Lucius made an order,  
that a Bishoppe shoulde haue al-  
waies waityng on him two dea-  
cons and three priestes to testi-  
fie of his life and demenour. In  
the yere. ac. ii. c. iiiii. Volat. Plat.  
D. Barns.

Worke for  
the tynker.

Poope Syluester instituted,  
that Bishoppes onely shoulde ha-  
lowe oyle and creame, and con-  
firme children. In the yere of.  
ac. iii. c. xiiii. Chro. Plat.

Yet more  
worke for  
the tynker.

Pope Felix the third appoin-  
ted, the Bishoppes onely shoulde  
halow Churches. In the yeare  
of oure. ac. iiii. c. lxxviiii. Volat.  
Pol.

## The Relikes of Rome.

Pol. Pantal.

Pope Liberius ordeined, that no Bishoppe or beneficed man shoule forlake his flocke for ani persecution or trouble, thoughe deth shuld ensewe, according to this sayinge of Christ, A good Shepherd giveth his life for his chepe. In the yere of Ec. iii.c.lii. Anselmus Ryd.

Pope Antherus made a decree, that a Bishop mighthe be remoued from one Bishoprik to another, if the necessitie or profit of the congregatiō so require, but yet not withoute the authorite and licence of the Byshoppe of Rome. In the yere Ec. ii.c. xxxix  
Plat. Volat.

Pope Calixte the seconde ordeined, that the church may neither chose another bishoppe, nor put him away, nor yet be obedient

## The Relikes of Romic.

ent to the ordinances of anye other bishop so long as her proper bishop is aline, seinge þ the apostle saith: the wife is bound to the lawe of her husbande, so long as her husband liueth. But  
earne here Whan he is once dead, she is lo-  
good Rea,<sup>der of this</sup> soned from the lawe of her hus-  
bande, so that she maye marrye,  
aptely to al-<sup>with whom she listeth, so it be in</sup>  
the Lord, that is to say, saith he,  
the pictures.  
She may chuse a nother bishop so  
that it be done Regulariter, that  
is, after the order and appoynt-  
ment of our mother holy church.  
In the yere. A.C. M. C. xx. Que.  
7. cap. Sicut alterius.

Thys decree is ascribed to  
Pope Euaristus. Lib. concil.

Pope Euaristus made a lawe,  
that withoute exceeding greate  
necessitie a Bishoppe mighte no  
more forsake his churche, than  
the

## The Relikes o f Rome.

the husbande his wife. For it is  
written, saythe he. He that seeth  
a woman and lusteth after her  
in his heart, he hath committed  
adultry. In the yere of our lord.  
C.r. Lib.concil.

Matth. vi.

Pope Pius the firste decreed,  
that the common people shoulde  
not accuse their Bishop, nor the  
shepe theyr Shepharde. For saith  
he, neither is the disciple aboue  
his master, nor the seruaunt a-  
boue his Lord. In the yere. sc.  
C.lxxii. Lib.concil.

Pope Eusebius instituted, that  
no laye man shoulde sue a By-  
shop at the lawe. In the yere of  
our Lord. iii. C. vi. Pla. D. Barns

Pope Nicolas the first ordai-  
ned, that Bishoppes shoulde not  
entangle the selues with world-  
ly busynesse, nor applye theyr  
myndes to feates of warre, but  
gelle May not a  
Bishop chā  
be lordē chā  
celour, and  
Master of  
the prouise-  
on for a kin-  
ges armie?

## The Relikes of Rome.

geue theyz whole mynde to the  
studie of the h[oly] scripturees, to  
preaching and to prayer. In the  
yeare of our Lorde. viii.c. lxviii.  
quest. xxiii.ca.viii. Reprehensible

**Pope John the. xxiij. decreed**  
**Byshoppes** that Bishoppes shoulde not geue  
may be no theyz mindes to huntinge. In  
hanters. the yeare of our lord, M. iiii.c.  
xii. Dist. xxxiiii. Can. Quoradā,

**Pope Eugenius the first ordene**  
**Byshoppes** Ned, that Bishops shoulde haue  
prisons. prisons to punishe such priestes  
as offendē. In the yere ec. vi.c.  
xlvi, Volat, Chro, Gra, D, Barns,

**Pope Eugenius also commad**  
ded, that Bishoppes in their dioces  
esse shoulde diligently prouide,  
that there mighthe be learned  
Scholemasters to traide vp the  
youth in good letters and libe  
rall artes. Ex synodo Eugenii.

**Pope Anacletus made a law,**  
tell  
that

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that Bishops shold contine hem  
to styll diligent in setting forth the  
trueþ of Gods wozde, though he  
neuer so great trouble folowe  
of it. For, saith he, blessed are  
thei, that suffer persecution for  
righteousnes. In the yeare. &c.  
C. iiiii. Dist. xlili. Scimus.

The counsel Auriliane decreed,  
that every Bishoppe in his dio-  
cesse shuld to the uttering of his  
powre make prouision for such  
poore of the same, as haue not  
wherof to fynde them selues, a-  
gaine: as are sycke and so weke  
that thei are not able to laboure  
for their liuinge. Dist. lxxxiij.  
Can. Episcopus.

In the counsell Tolctanc the  
thirde, it was decreed, that at  
Bishoppes and Priestes tables  
there shoulde be no idle talke, nor  
tellynge of wanton tales, but  
P. i. rea-

The Relikes of Rome.  
reading, hearyng and talkynge  
of the holy scriptureg. Lib. conc.

¶ Of Benefices.

**P**ope Alexander the se-  
conde made a law, that  
all Ecclesiasticall or-  
ders & spirituall pro-  
motions shold not be sould but  
freli geuen to such are both lea-  
ned and godly. In the yeare of  
oure Lord, a thousande thre-  
score and two. I. Quest. 3. can.  
Episcopus.

Pope Boniface the thirde or-  
defned, that al such as go about  
to come eyther by Bishoprike or  
benefice thozow fauor or gifts,  
should be excommunicated and  
put out of Christen mens com-  
pany. In the yere of our Lord. Pla-  
bi. C. viii. Platina.

Pope

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Pope Calixte the secōd made  
a decree, that that Byshoppe or  
Priest, which leaueth his bene-  
fice and is not resident vpon it  
to do his duetie, shoulde taken  
for an adulterer. In the yere A.C.  
M.C.xx. Plat. Antonin.

Pope Euaristus made a lawe,  
that a Bishoppe or Priest maye  
nomore forsake his benefice, thā  
a married man may forsake his  
wife. for, saith he , he that seeth  
a woman , and lusteth after her  
in his hert, hath committed ad-  
ultery. In the yeare of oure  
Lord, a hundred and ten. Lib.  
concil.

Pope Aadriane the fyſte or-  
deyned, that no Priest may for-  
sake one benefice to take a no-  
ther. In the A.C. vii. C. lxxviii.  
Plat. Volat.

Pope Boniface y third decretēd,  
P.ii, that

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that P<sup>r</sup>iestes shoulde take no eccl<sup>esiasticall</sup> promotions at a ley  
mannes hande. In the yere. &c.  
vi.C.viii.quest.xvi.Can.vii.

Pope Innocent the syxt ordeined,  
that ecclesiastical benefices  
shoulde not be geuen but to such  
P<sup>r</sup>iestes are worthely commen-  
ded bothe for their life and doc-  
trine, and that all Prelates and  
so mani as haue benefices shuld  
not lurcke abrod in corners, but  
euery man get him home to hys  
benefice vnder paine of excom-  
munication. for he said, that e-  
uery sheperde oughte to kepe  
his owne shepe, and not to com-  
mitte the custodye of them to an  
hyzeling. In the yere of. &c. M.  
iii.C.xlviii.Plat.Chro.

Pope Benet made a lawe,  
that benefices shoulde not be ge-  
uen to vnworthye parsonnes,  
and

## The Relikes of Rome.

and he hym selfe deprived mani  
Priestes of theyz benefices, be-  
cause they were unlearned and  
of a lewde lyfe. In the yeare of  
oure Lorde. M. three hundred  
thirtie fyue. fas. temp.

Pope Victor made a decree,  
wherin he condemneth the plu-  
ralities of benefices. In the  
yere of oure Lorde. M. xlviij.  
Henricus Primeus.

Pope Urban the seconde held  
a counsel, wherin it was decreed  
that no one spirituall parsonne  
should haue benefices in diuers  
places. In the yere of our Lord.  
M. lxxxvii. Christian⁹ Mastæus.

Pope John the. xxiij. ordyn-  
ned mani good thinges against  
the pluralities of benefices. In  
the yeare of oure Lorde, a thou-  
sande three hundred and sixtene  
Chro. fasci. temporum.

p. iii. Pope

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Pope Gregory the ninth beynge Byshoppe of Rome, Wylliam Byshoppe of Paris, after longe disputation had of the ambition of the Prelates, and of the insatiable couetousnesse of the Priestes, concluded with the consent of many godly learned men, that it is deadly synne and a thinge damnable before God for a Priest to haue two benefices. In the yeare of oure Lord, a thousande two hundred and thirty eyghte. Jacob Meyr in Chronica Flaundria.

In a counsell holden at Nice it was decreed, that no beneficed man eyther for desyre of worldli honor or for lucre's sake ought to geue ouer his fyfste benefyce to take a greater and a rycher. Ecclesi. histo.

Platina,

CD

## The Relikes of Rome.

¶ Of Tithes and  
Offeryngeſ.

Ope Paschalis or-  
dayned, that the  
tenthes shoulde be  
geuen to the Prie-  
ſtes. In the yeare  
of our Lord. M.

ixxxviii. Quæſt. 19. Cap. i. Decim-  
mas a populo.

Pope Gregory the ſeventhe  
made a ſtreigthe lawe, that no  
tempozall man ſhoulde poſſeſſe  
any tenthes that be due to the  
Churche. In the yeare of oure  
Lord, a thouſande threſcore and  
xiii. Cap. 16. quæſt. 5. Decimas.

He pronounces all ſuch gil-  
tie of Sacrilege and in daun-  
ger of euerlaſtynge damnati-  
on, that byþ holde anye titheſ  
away from the priueſtes, be they  
P. iiiij. either

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eyther Bishoppes or kynges, or  
any other parsons. The tēthes,  
saith he, muste nedes be paide  
accordinge to this saying of the  
Preacher Malachie. Bryng all  
tythe into my Barne, that there  
maye be meate in my house.

Pope Calixte made a decree,  
that if anye prince or other laye  
man toke vpō him either the dis-  
posing, or the rule, or yet the pos-  
session of any churche goods, he  
shoulde be adiudged and taken  
for a committer of Sacrilege.  
Caus. xvi. Quest. vii. Si quis.

Poope Gregory the seventh  
made a decree, that the people  
whan they come to Mass, shold  
not come emptie handed, but of-  
fer somewhat, and speciallye at  
principall feastes, because it is  
sayde in the lawe: Thou shalte  
not appeare emptie handed be-  
foze

## The Relikes of Rome.

fore the face of the Lorde thy God. In the yeare of our Lorde a thousande threscore and fourtene. Dist. xxxii. cap. Præter.

In a counsell holden at Rothermoge it was enacted, that all maner of tenthes ether of corne or catell, or of any other thinge, shold be dueli and truely paide to the Priestes. If any did withhold their tithes, after they were monysshed of it ones twyse or thrise and wyll not amende, the decree is, that they shall be accursed, tyll they haue made worthy recompēce and due satisfaction.

Caus. 16. Quest.

7. omnes de-  
cunx.

¶

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## ¶ Of excommunication.

**P**ope Urban the secōd  
made a decre, that no  
man ought to kepe cō  
panie, nor to eate and  
drincke with such as the bishop  
hathe excommunicated. In the  
yere of our Lorde. C. vii. ii. que.  
3. Cap. Quibus.

The same Pope also ordai-  
ned, that the subiectes are not  
bound to kepe their othes made  
vnto theyz Princesse, if that  
they be excommunicate  
either of the pope or  
of any bishop.

15. q. 6. Cap.

Juratos,

F I N I S.

The

## The Relikes of Rome.

**C**The Cautelis of the popish  
idolatrous Mass, truly turned into En-  
glish, out of their latin masse boke.

**C**Here folow informations and  
Cautelis to be obserued of the Priest  
that wyll saye Mass.

**T**HIS first Cautell is, that the priest which is to sai Mass, prepare ryght well his conscience by pure confessyon, haue an excedyng desire to the Sacramente, and purpose to confesse. Let him know by hart, and wel, a briefe note concerning the manner of executinge the office. Let him haue gestures maruelous wel ordred and deuout. For seing that every man is bound to loue God withal his hart, withal his soul, and withal his strength: that man is not proued to be a louer

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uer of God , which at the table of  
the altare, where the king of kin-  
ges and Lord of all is handled &  
receiued , sheweth him selfe to be  
withoute deuocion, withoute fer-  
uentnes, vnclēly, distract, vnaqui-  
et or negligente . Let euerye man  
therfore cōsidre, that he sitteth at  
a great table . Let him rememb're  
after what sort he ought to be pre-  
pared . Let him be ware and cir-  
cumspect . Let him stande straite  
þp, and not lie þpō the altar . Let  
him ioyne his armes hard fast by  
his sides . Let him lifte þp his ha-  
des : that his fingers endes maye  
be sene a litle aboue the shulders .  
Let him ioyne his vnderstanding  
to the signes & wordes : for great  
thinges lie hid in the signes, gre-  
ter in the wordes , greatest of all  
in the intencio . Thre fingers let  
him ioyn together to make signes  
withall:

## The Relike of Rome.

withal:tho<sup>t</sup> other two let him holde close in the hand. Let him make þ signes right,not w<sup>r</sup>ong:hygh þ noughe leaste he ouerth<sup>r</sup>owe the chalice. Let him not make circles for crosse<sup>s</sup>. But whan he must do reuerence . Let him not inclyne him self crokedly ,but right forth bowinge downe with the whole body before the altare.

**T**he second Cautellis , that he doe not suppose , but assuredlye knowþ that he hath things conuenient:þ is to say,bread of wheat, and wine with a curtesye water. Concerning the wine and water, he may thus be certified:let hym require the minister to tast both the wine and the water , but the priest him self may not tast ther-of. Let him pour a drop into hys hand:let him rub it wyth his finger and smell vnto it, so shall he be

## The Relikes of Rome.

be the more certaine. Let him not  
beleue the apparant smelling of it  
nether þ colour: for they oft times  
disceiue. Let him vew the chalice  
that it be not broken. Let him co-  
sidre the wine: if it be corrupte, let  
him in no wise celebreate: If it be  
ayger, let hym not sticke at that.  
If there be so muche water in it,  
let him refraine, except he be sure,  
that the wine is stronger then the  
water. And in euerye poynte, if  
there happen anye doubt to bee  
made (either thoroþe the sower-  
nesse, the mixture or vnclerenesse)  
whether it maye bee consecrated,  
our counsaile is, that he refraine:  
for in this Sacramente nothing  
is to be done vnder a doubt, wher-  
as mooste certainlye it muste be  
sayde: Hoc est enim corpus meum,  
and, Hic est enim calix sanguinis  
mei. Item let him chose conve-  
nient

## The Relikes of Rome.

nient hostes, and poure in wyne competently: for this Sacrement must serue the senses, to se, to touche, and to tast: that the sence may be refreshed by the kinde, and the vnderstandinge nourished by the thing conteined. Let the water be poured in also in a very smal quantity, þ of the wine it maye be swallowed vp, & receiue the tast of the wine: for this is no daunger how little so euer of þ water be put in, but if there be put in muche it is danger. The water also is put in, only to signifye: but one drop signifieth as muche as a thousande. Therefore let the priest beware, least he pour to hastely, that there fall not in to much.

The thirde cautle is, þ he reade the Canon w<sup>m</sup> more grauity, the other things. And specially frō this place, Qui pridie quā pataretur, accepit.

## The Relikes of Rome.

pit. For then taking breteth he must  
be circumspect, and wholy applye  
him self (if he could not afore) ge-  
uing hede vnto euery worde. And  
whan he hath spoken, Accipite &  
manducate ex hoc omnes (take and  
eate ye al of this) let him fetch his  
winde, and with one breteth let him  
say treatably. Hoc est enim corpus  
meum (for this is my body) so shal  
there none other cogitacion enter  
in. For it semeth, that it is not re-  
sonable to prolonge a fourme, so  
chorde, so harde, so effectuous: the  
whole pith whereof dependeth of  
the laste worde. Namelye Mcumi,  
(mine) which is spoken in the per-  
son of Christ. And therfore muste  
not y pause be set vnto eueri word  
for as much as by no reason it a-  
uaileth to, saye. Hoc.est.enim.cor-  
pus.meum: But let him pronounce  
it whole together. Likewise let  
the

The Relikes of Rome.

the same be obserued in the maner  
of the consecrating the bloud. Item,  
in pronouncing the wordes of con-  
secration aboute euery materiall  
thing, let the Priest euer haue an  
intent to consecrate þ, which christ  
hath istitute & the church maketh.

The fourthe Cautel is, þ if he  
haue mo hostes to consecrate, he  
must lift vp one of thē, euē þ same  
that he first had apointed for him  
self at þ masse: & let hym kepe that  
amōg the other, so þ he directe his  
sight & intent unto al together: And  
in sininge & saying: Hoc est enim  
corpus meum, Let his mind be vp  
on all þ he pointeth vnto. We cou-  
sail also, þ the priest know the Ca-  
non bi hert, because it is said with  
more deuotion. Neverthelesse let  
there be alwaie a Boke at hande  
that in mynde there maye be re-  
course had vnto it.

Q.i.      The

## The Relikes of Rome.

The fift Cautele is, that whan he receiueth, he never receiuie the chalice at one draught: lest throughe hast, the cough come vpō him vnewates: but let him receaue it at twise or thrise, circūspectli, that he haue no impediment. If he muste receaue mo hostes, as whan the host is to be renewed, let him first receiuie it that he hath cosecrated, and the bloud, and afterward, the other that remaine. His owne let him receiuie before þ other: for as concerning those that be his own, he beleueth and knoweth: As touching the others, he beleueth and knoweth not. At the laste let him receiuie them vpon the ablutions, and not as afore.

The sixte Cautele is, that he bynde hym self vnto the names of a few in the Canō: Nether let him do it continually, but as longe as he

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he wil himself: whā he list, let him  
omittē them: for thōzōwe the mul-  
titude of names, þ Ĉanō is made  
so long, & there thōzōw is þ mind  
distract. Yet is it mete, that the fa-  
ther, mother, brother, sister be ha-  
imed there. And if any be coineded  
for the tyme, and specially they for  
whom the masse is celebraz. Yet  
let it not be shere a pronouiciati-  
on by mouth, but in m̄nde.

The seventh Caucele is, that  
afōze masse, he washe not byg  
mouth or teeth, but ouely his lips  
on the outesyde wyth hys mouthe  
close. If he nedē, leste he take in  
a droppe of water wyth the spe-  
sse. After masse also let hym e-  
schue excremente as muche as he  
he may, till he haue eaten and dron-  
ken least there remayne oughte  
im (betwene the teeth, or in þ gomes)  
as he

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that in the yssue, of the extremets  
might be cast oute. Now though the  
masse be to be celebratzed most  
deuoutli because of cōtemptation,  
yet is there a meane to be had, lest  
thorow the ouermuche slacknesse  
or hast, a man become such one as  
is pointed at. For haste is a token  
of rashenes. The prolonging of a  
thing, is an occasion to make it be  
refused: but keppynge a meane, he  
shal procede most safly. And with  
such a minde ought eche masse to  
be esteemed & prounouiced of euerie  
priest, as though it were the first  
that euer he said, and were neuere  
to be said again: for so great a gift  
ought alwaies to be new. Wherfore  
let the Prieste haue diligence to  
consecrate, reverence to touche,  
and deuotion to receive.

By myndyng and doynge so,  
the sacrament shall be worthelye  
han-

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handled, the office shall be duelye  
executed : Danugers also and  
slaundres shall be auoyded. Item  
in sayinge the Collettes, let therē  
be euer an odde numbre obserued.  
One for the vnitie of the Godhed.  
Three for the Trinitie of the per-  
sons. fyue, because of the passyon  
of Christ deuided into five parts.  
Seuen, for the seuen folde grace  
of the holy Ghost. But lefull it is  
not to exceade the nombre of seuen.  
Item whan so euer the prayer is  
directed onely vnto the father: let  
there be sayde in the ende, Per do-  
minum nostrum Iesum Christum  
filiuum tuum.

If it be directed vnto the father  
and mention be made of the sonne  
therein, let there be sayde in the  
ende: Per eundem dominum no-  
strum Iesum Christum.

But if the Prayer be directed on-

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lit unto the sonne, let there be said  
 in the ende, Qui cu deo patre & spi-  
 ritu sancto. And in what prayer so-  
 ever there is mention made of the  
 holy ghost, let there be said  
 in the ende: Eiusdem spi-  
 ritus sancti deus per om-  
 nes aeternas et seculas seculo-  
 rum. Amen.

There  
 is a young old man of reddish hair  
 who is continually shouting 'Hollo! Hollo!  
 Hollo!' in the church. He is a  
 countryman from Limerick, Ireland.

I am told he is a  
 very poor man, and has no home  
 or place to live in, and he is  
 always about the church, and

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**C**heare begyn Cautelēs to  
be obserued: what is to be done a-  
bout the defauutes or casualties that  
may arise in the Masse, and speci-  
ally about the consecration of  
the sacramēt. First, what  
is to be done, whan  
the p̄iest faile.  
leth.

**I**f the p̄iest faile or dye  
before the Canon, it is  
no nedē that another fi-  
nisse the Masse. But if  
another wil celebraz, he must be-  
gin the Masse againe a new, and  
duely execute the whole.

2. If he faile at the Canon, but  
so now that there be some tokens  
shewed before the trāsubstantiation  
& c̄secratio of the sacramēt, then  
must another p̄iest begin againe

Q. iii.

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at the same place where he lefte, & supplye, or finish that onlie which he omitted.

3 If the priest do faile in y acte of consecration, some words being partly pronounced already, but not finisched in the whole: then (after the minde of Innocentius) another priest ought to begyn at the place. Qui pridie.

4 Neuertheles: if the Prieste faile whan the body is consecrate, but not y bloud: let another priest finishe the consecration of the bloud, begynnyng at the place, Simili modo.

5 If whan the body is consecrated, he perceave that there is no wine in the Chalice, the host must be honestly laied vp in the Corporas: and whan the Chalice is dewie prepared, let hym begyn at the place Simili modo.

If

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6 If before the consecration of the bloud, he perceiue, that ther is no water in the Chalice, he muste forthwith put it in and consecrate.

7 But if after the consecratio of the bloud, he perceiue, þ there lacketh water in the chalice, he ought nevertheless to procede, and must not mingle water with the bloud: for then partli shuld ther folow a corruption of the sacrament. Not withstanding the priest muste repente, and be punished.<sup>and lose his office</sup>

8 If after the cōsecration of the bloud, he perceiue, that there was no wine put, but only water in the thalice (so that he spie it before the receiuing of the body) he must put out the water, & put wine in with water, and begynne agayne the consecration of the bloude, from the place, Simili modi.

9 If he perceave it after the re- cea-

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ceiving of the body, he must again  
of the new lay on another hoste to  
be consecrated with the bloud (af-  
ter the minde of doctours in holy  
scripture) but the wordes of conse-  
cration muste he begin againe, at  
the place Qui pridie. Finallye he  
must again receiue that hoste last  
consecrated, notwithstandinge, if  
he afore received the water and al  
so that bloude. But Innocentius  
saith, that if the Priest by reason  
of prolonginge do feare faunder,  
then those only wordes, whereby  
the bloude is consecrated, are suf-  
ficient: Namely Simili modo, and  
so to receive the bloude.

¶ But what shall he do, whan  
the body is received, and he nowe  
hath the water in his mouth, and  
nowe perceiyeth that it is wa-  
ter: whether ought he to swalowe  
it downe, or to put it out. Search  
further

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farther in Summa Hostiensis in  
the title of the celebracion of mas-  
ses. Notwithstandinge it is lesse  
daunger to swallowe it downe,  
then to put it oute: And that for  
thy consideracion, least anye lit-  
tle portion of the bodye goe oute  
with the water.

11 Item, if the preste after the  
consecration rememb're that he is  
not fasting, or that he bath comit-  
ted any sinne, or is excommunicate:  
he ought nevertheless to procede,  
with a purpse to make satisfac-  
tion, and to optaine absolucion.

12 But if he call the aforesaide  
thinges to remembraunce before  
the consecracion. It is more safe  
to leauis of the masse that was be-  
gan, & to requyre absolucion; bnt  
lesse ther may arise greuous fla-  
der thereof.

13 Item, if a flie, or a spider, or  
any

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any such thing, fal into the chalice before the consecration: or also if he happli perceiue, þ ther is venim put in. The wine whiche is in the chalice, must be poured oute: and whan the chalice is washed, other wine with water put to cosecrate.

14 But if any of these thinges happe after the consecration, then muste the flye, or spider, or anye suche like thinge be warely taken and diligently wasshed the ofter betwene the fingers, and the vermin burnt, and the ablation wyth the burnt asches laied up in the Sacristie.

15 Poison mai in no wise be received: but the bloude that poison is put into, muste be reserved in a cleane vessell with the Relikes. And lest the Sacrament remaine unperfecte, he ought duely to prepare þ chalice afreshe, & to begin againe

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again, the cosecraciō of the bloud,  
at þ place, Simili modo. And note,  
that after þ minde of doctozs, ther  
ought no horriblie thing be recea-  
ued, by occasion of this sacramēt.

16 Ite, if the priest do not remē-  
þe, þ he hath said ani of those thin-  
ges which he ought to sai, he must  
not be troubled in mid: for he that  
speaketh mani things, doth not al-  
waial to remēbrānce whatthigs  
he hath spoken. Yea, though he be  
assured, that he hath omitted some  
things, if þ same be not of þ neces-  
sitie of þ sacramēt, as are the secre-  
tes or some worderes of the Canon:  
let him go on forth, and not begyn  
any thing againe.

17 But if he be vndoubtedli per-  
suaded, that he hath left out some  
thing, which concernewth þ necessitie  
of þ sacramēt, as þ fourme of the  
worderes that it is cosecrated bye,  
then

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then must he againe begin all the wordes of the consecration vpon the material thing therof, because it was made no consecratio. Whiche thinge neverthelesse behoueth not, if the coniunction enim were omitted, or the other wordes that go before or followe the fourme, which wordes are not of the substance thereof.

18 If the priest shuld dout, whether he had omitted any word beloing to the substance of y forme or no, he muste in no wyse obserue the forme condicional: but woulde any rash affirmacion, he ought to repeate the whole fourme vpon the due matter therof: with this intention, that if the consecration were done, he woulde in no wyse consecrate: But if the consecration wer not finished, his mind is to consecrate the body and bloud.

Item

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19 Item, if a man in time of consecration be distract from actuall intention & deuotion he nevertheles doth consecrate: while the conceiued intention remaineth in him: the high priest, nameli Christ, suppling his defaulte.

20 But if the conceiued intention to the actual shuld be taken away thowzow ouer muche distraction: it appeareth, that he ought to repeate the wordes of consecration, wyth an intention actuall: But so, that he wold not consecrate, if the consecration were done.

21 Item, if thowzow cold, or by other occasion, the consecrated host do fal from the priest into the chalice, whether it be before the deuision of the hoste, or after: he must not drawe it oute of the bloude, neyther repeate or chaunge oughte by reason thereof aboute the celebra-

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celebration of the sacrament: but let him go forth in the signes and other thinges as though he had it in his handes.

22 If the Sacrament fal to the grounde let þ place where it laye, be scraped, & brente to ashes with fyre, & let the ashes be layed vp by the altare.

23 Item, if thow so negligence there droppe downe any thing of the bloud vpō a bord þ sticketh to the erth, let it be lickt vp by þ priest with his tong, and the place of the bord scraped, and the scrapynge brente in the fyre: and let the ashes be layde vp beside the altare with the Relikes, and let hym to whome that happened do fortie daies penaunce.

24 If the chalice drop vpon the altare, let the droppe be supte vp, & let him haue iii. daies penaunce.

But

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But if the drop come thorow vp  
a linne cloth, and to another thing  
let him haue. iiiii. daies penaunce.  
If it come thorowe to the thyrd  
thing, let him. ix. daies penaunce.  
If a drop of the bloude come tho-  
row vnto the fourth thing, let him  
do penaunce. x. daies. And as for  
the linnen gere that the drop hath  
touched, let the Priest or Deacon  
washe them, the chalice beyng set  
vnder, and let þ washing be kepte  
with the reliques.

25 Item. If a man by any chace  
of glotonie, do spue out þ sacrament  
the same splinge muste be brennt,  
and the ashes ought to be laid vp  
besides the altare. And if he be a  
clark, a religious man, a priest or  
a Deacon, let him do. xi. daies pe-  
naunce. A bishop. lxx. daies. A lai  
man. xxx. daies. But if he did spue  
by reason of infirmitie, let him do

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penaunce.v.daises.

26 Who so doth not well, kepe y sacrament, so that a mouse or a no ther beaste eateth it, let hym haue vii.daises penaunce.

27 But who so loseth it, or if a part of it fal, and be not found, let hym do penaunce. xxx.daises.

28 The same penaunce semeth y priest to be worthy of by, whose negligence the consecrated hostes do putrifye.

39 Upon the said dates muste y penitent fast, and absteine frō the communion and frō celebration.

30 Notwithstanding whan the circumstaunces of the trespassse & of the person are considred, the aforesaid penance may be minished or increased according to the iudgement of a discrete confessio. But this must be obserued, that whereso euer the kindes of the sacramēt  
be

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be found whole, they are reuerētlye to be received: whiche if it can not be done without peril: yet are they to be reserued for reliques.

31 Item, if the hoost or a part of the host be found vnder the pal or corporas: and there is a dout whether it be cosecrated or no, he must after the taking of the bloude, receiue it reuerently: As in the title of the celebzacion of masses thou shalt finde at more large.

32 Item, about the mater of the bloud, let hym loke that the grape be not wilde, or the wine so weke, that it in no wise hath the kind of wine: let it not be read water pres- sed out of a cloth dyes in red wine: let it not be vinager or wine in a ny wise corrupt: let it not be clar- ed, or wine made of Mulberies or Pomgranates: for they reteyne not the true kinde of wine.

R.ii. Who

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33 Who so doth consecrate with  
wine that is in the way of corrup-  
tion, or tending to corruption, sin-  
neth most greuously (thoughe he  
consecrateth) because it retaineth  
not the kinde of wine.

34 Item there must hede be ta-  
ken, that ther be put in but a little  
water: for if ther shuld be put in so  
much, that it might take away the  
kinde of the wine, then shoulde it  
not be consecrated.

Item if any thinges be lac-  
king in this matter. Let them be  
sought out in the summe and  
lecture of Hostiensis in the  
title of the Cele-  
bracion of  
Masses.

F I N I S.

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